JOHN BULL.

"FOR GOD, THE SOVEREIGN, AND THE PEOPLE!"

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This Evening, at 8.15, THE TIMES. Mr. Edward Terry and Miss Fanny Brough.

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This Evening, at 9, THE GREY MARE Mr. Chas. H. Hawtrey, Miss Annie Irish, &c. At 8.20, A BREEZY MORNING.

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This Evening, at 8, SAINTS AND SINNERS, Mr. Thomas Thorne, Mr. H. B. Conway, and Miss Kate Phillips.

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This Evening, at 8.50, THE VICAR OF BRAY. Mr. Barrington and Miss K. Brandram. At 8, CAPTAIN BILLY.

PRINCE OF WALES' THEATRE.

This Evening, at 8.15, BLUE-EYED SUSAN. Miss Marian Burton, Miss Nellie Stewart, Mr. Arthur Williams, and Mr. Arthur Roberts.

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LONDON, FEBRUARY 13.

THE OPENING OF PARLIAMENT.

The QUEEN'S Speech, with which the present Session of Parliament was opened, was chiefly notable from the fact that the QUEEN herself, in her own words, gave expression to the personal sorrow that the death of the Duke of CLARENCE has occasioned her, and to the solace that the assurances of sympathy which have reached her not only from all classes and conditions of her subjects in all parts of her Empire but from foreign countries have afforded HER MAJESTY and the Royal Family. The rest of the speech is of comparatively little interest or importance. With regard to foreign affairs, regret is expressed for the death of the Viceroy of EGYPT, whose loyal alliance with England in the work of restoring prosperity and peace to his country is heartily acknowledged, and the confidence is expressed that his son ABBAS Pasha will follow an equally enlightened policy. The agreement to refer the difference with the United States, in regard to the Behring's sea fisheries, to arbitration is mentioned, and the comparatively unimportant decision to make Zanzibar a free port is also considered deserving of formal notice. It is apparent that foreign affairs at the present time under the wise administration of Lord SALISBURY have happily little that call for comment.

On domestic affairs, as usual, a programme of legislation is laid before the country. The Bills that the Government propose to introduce are Bills that have long since been announced, and have already been to some extent discussed—at least, so far as the principle on which they are based is concerned. It cannot be said that the legislative programme of the Ministry will excite any enthusiasm amongst their supporters. The Conservative classes are not in favour of Local Government for Ireland, of democratic District Councils for England, or of a Small Holdings Bill, intended to carry out the democratic ideals that are dear to Mr. JOSEPH CHAMBERLAIN and Mr. JESSE COLLINGS. If, by any series of fortunate mischances, all these measures should fail to pass into law, there will be considerable satisfaction felt by the staunchest Conservatives. It is intended to bring in a measure to establish Free Education in Ireland, and it will be interesting to find how the Government proposes to meet the difficulties and conciliate the prejudices that have to be confronted when any question of Irish education at the cost of the State has to be dealt with. To gratify the pretensions of the Roman Catholic Priesthood and to avoid giving offence to the Ulster Orangemen, are factors in a problem which we do not expect the commonsense of Mr. JACKSON, even when aided by Mr. BALFOUR'S ingenuity, will be competent to solve. From the statesman's point of view it is clearly unwise to increase the already excessive authority which the Roman Catholic Priesthood exercises in Ireland. It is to be hoped that HER MAJESTY'S Government will at least hold in view this obvious consideration. The Bill that is to be introduced with the view of relieving public elementary schools in England from the burden of public rates is one that is obviously called for on grounds of justice and expediency. But, as the voluntary schools will derive an advantage from the relief thus afforded, the advocates of Board Schools and Godless education will unquestionably do their utmost to oppose a similar proposal. It may equally be anticipated that the political dissenters will again this session do all in their power to hinder the passage into law of the measure for improving the discipline of the Church with regard to moral offences. This is a measure of reform that only thoroughly dishonest partisans will resist from reasons that they scarcely venture to publicly avow. The supporters of disestablishment consider that they have a vested interest in the existence of the clerical scandals which are, unhappily, possible in the present condition of the law. It is to be hoped that the Government will not allow this useful measure to be once more sacrificed by a weak tolerance of the obstructive tactics of a small minority. Mr. GOSCHEN, it appears, is resolved to bring some at least of his proposals with regard to the currency before the notice of Parliament. It is stated vaguely in the QUEEN'S Speech that a measure for revising the existing agreements between the Government and the Bank or England will be brought forward. There is abundant room for conjecture as to the precise nature of the proposals that are thus indicated. Whether the CHANCELLOR of the EXCHEQUER will introduce the one-pound bank-notes that he has commended to the attention of the commercial world and the general public without obtaining many expressions of approval, or whether he has devised other means for increasing the reserve of gold at the Bank remains to be seen. But it must be confessed that the commercial classes do not expect much from Mr. GOSCHEN'S ingenious schemes. The CHANCELLOR of the EXCHEQUER came into office with a great reputation for financial ability, which he has entirely failed to justify. Holding office during a period when the national revenue has increased by leaps and bounds, he has muddled away his resources. He has imposed fresh taxation of an onerous and inequitable kind, and the taxation that he has remitted has given little real relief to the community. This year he is brought face to face with a deficit. Mr. GOSCHEN'S next Budget will not be a pleasant one for the Ministry to go to the country with.

MR. SPURGEON.

The impressive solemnity which has marked the funeral obsequies of Mr. SPURGEON is a fitting *finale* to a remarkable career. The surging yet reverent crowd that has joined in paying the last honours to his mortal remains really represents the infinitely vaster number of persons throughout the world who have taken Mr. SPURGEON as their religious teacher. The fact is, we suppose, not to be gainsaid that no other preacher in all Christendom had so large an audience. His sermons were printed and circulated wherever the English language is spoken. The removal of Mr. SPURGEON leaves vacant a position that was unique. That he was the most eminent preacher to be found in the ranks of Protestant Dissent is indisputable. In point of mere notoriety Mr. WILLIAM BOOTH is doubtless supreme. No Dissenter, and not many Churchmen, are the equals in theological learning of Dr. DALE, of Birmingham. But in his own line Mr. SPURGEON was without a rival. As Churchmen, we deplore the invincible prejudice—due to early training and an inability to understand the true character of the Church and its doctrines—which hindered so profoundly religious a man from claiming those privileges of fellowship in the One Church which are the rightful heritage of every baptised Christian. It is impossible not to think what a splendid Churchman SPURGEON might have made, had the circumstances of his youth been different. But it is equally impossible not to admire his absolute sincerity, his freedom from cant, his loyalty to principle.

The genuineness of SPURGEON'S religion was evident to every observer. Religion was to him the most solid of all realities. Even the disagreeable familiarities of expression with which his preaching often abounded, especially in early years, are partly explained by this fact. He would as soon have thought of doubting the evidence of his senses in the world of matter as of doubting what faith taught him about the world unseen. If he prayed for what he wanted, it was in the fullest expectation of obtaining it. He himself declared a few years ago—and there is not the least reason to doubt the deliberate statement of so honest a man—that whenever he was in want of funds to carry on the numerous good works which he had founded and supported, he simply prayed for the money and received it. In an age when vague and hazy religious sentimentalism so largely takes the place of definite religious faith, this prosaic, matter-of-fact way of, so to speak, utilising spiritual forces might find little sympathy. But SPURGEON'S whole life was a protest against the notion that religion was to be treated as something apart from the Christian's ordinary daily life.

Mr. SPURGEON'S preaching has been judged from various points of view. His magnificent voice has often been mentioned, and it must have contributed greatly to his success in the pulpit. As regards his style, it was doubtless wanting in refinement and good taste during the earlier period of his preaching. It is said that he was guilty of vulgarities. Very possibly he was. But there is evidence of an immense improvement in this respect in later years. It is stating no more than the simple truth to say that SPURGEON'S printed sermons—at any rate those of the last two decades—bear little trace of any similar defect. The great merit of his preaching was its directness. It has been accurately described as "simply and thoroughly religious." We entirely believe that he had one only aim—the deepening of Christian belief and practice among his fellow-men. That SPURGEON'S Christianity was defective; that he taught much that we Churchmen know to be false, and denied much that we know to be a part of the Faith; that he ignored the Visible Kingdom which CHRIST came to found on earth; that he knew little or nothing of its Sacramental life—all this is painfully true. But it is no less true that in him, so far as he knew it, the Christian Faith possessed a doughty and unfailing champion. He never made the smallest concession to Rationalism or unbelief in any shape or form. His attitude towards it is as truly expressed by the phrase *Non possumus* as Pope PIUS the NINTH'S own.

It was this fidelity to known truth that constitutes SPURGEON'S chief claim to our respectful admiration. Another well-known Dissenting preacher, Dr. JOSEPH PARKER, has given to the world his estimate of Mr. SPURGEON'S life and work. In doing this Dr. PARKER has unconsciously presented us with an interesting piece of self-portraiture. The comparison thus afforded is striking and instructive. Dr. PARKER, for instance, describes Mr. SPURGEON as "absolutely destitute of intellectual benevolence," adding that, in Mr. SPURGEON'S judgment, "if men saw as he did, they were "orthodox; if they saw things in some other "way, they were heterodox, pestilent, and "unfit to lead the minds of students "or inquirers." Dr. PARKER goes on to say that the only shades which Mr. SPURGEON recognised were black and white. He knew nothing of any intermediate tones:—"In all "things he was definite." Again, we are told that "to Mr. SPURGEON Christianity was not an "argument, but a message;" and that while "other ministers take the Bible to pieces and "put it together again in some other shape, Mr. "SPURGEON took it from his mother's hands, in "plain English, and accepted every word of it "as the very speech of God." Lastly we have this instructive incident, which deserves to be narrated in Dr. PARKER'S own words:—"For "a long time we had corresponded on "the most cordial terms. For three or "four years he had sent his orphans to the "City Temple to sing on the occasion of our "taking an annual collection on their behalf. "One Thursday morning he preached there "with most happy and memorable effect. "Altogether our relations were most satisfactory. Five or six years ago, however, a "remarkable change took place. A great coldness on his part suddenly set in. In reply to "my request for an explanation he candidly, "yet kindly, wrote that he could not be on "terms of intimacy with any man who had "welcomed Mr. BEECHER to his pulpit, and "that no good would come of my reasoning "with him, because it was impossible for him "to change. This was characteristic of the

"man." It is needless to say that the qualities in Spurgeon Dr. Parker selects for criticism are just those which we admire most.

The comparison which Dr. Parker has here enabled us to make between the old Dissent and the new possesses extreme interest. Mr. Spurgeon, in his sternly unyielding loyalty to as much as he knew of Divine Truth was a representative of earnest religious Dissent of the older type. Dr. Parker no less accurately represents the newer type of Dissent, with its Liberalism in theology, its tendency to obliterate distinctions between one "denomination" and another, its growing impatience of "dogma" and readiness to modify belief according to "the spirit of the age," its inability to see that tolerance of heterodoxy is simply unfaithfulness to truth, its ever-increasing liability to become merged in the hazy, indefinite thing called Unsectarianism. Mr. Spurgeon saw all this plainly enough, and no act of his life does him more honour than his courageous and memorable condemnation of what he stigmatised as the Downgrade of Dissent. The distance that separated Mr. Spurgeon from Dr. Parker is, in fact, the measure of that rapid progress of the sects in the direction of an unknown abyss which evoked the veteran preacher's solemn warnings.

Reviews.

ON SHIBBOLETHS.*

We have had occasion more than once to express our high opinion of the writings of Mr. W. S. Lilly, in which we are accustomed to find a depth and accuracy of thought and a brilliancy of style in the expression of that thought which are rarely found in combination in modern contemporary literature. This new volume is not perhaps quite so interesting as some of its predecessors; but, judged by a less severe standard, it is full of matter worthy of careful consideration. The keynote of it is the superiority of Teutonic over French thought in dealing with the problems of which it treats Of the masters of Teutonic thought, to whom the author is, as he states in the dedication of his volume to Dr. Ward—now Principal of Owen's College, Manchester, formerly the author's private tutor and college lecturer at Peterhouse—so largely indebted, he thus speaks:—

It has been their mission to reassert, in the language proper to the age, the idea of perfection as an inward condition of mind and spirit: to maintain the truth, which underlies all rational philosophy, that the great mechanism of the world exists for something beyond itself: that it exists for the realisation of moral worth—worth in character and in conduct. Kant and Hegel, Trendelenburg and Lotze, furnish an antidote to the dissolvent doctrine of sensualistic individualism, by which the French intellect seems hopelessly poisoned, and which has disastrously affected many an excellent understanding among ourselves. They, more than any other modern writers, have vindicated the conception of human society as organic and ethical.

This is the text on which Mr. Lilly enlarges in the series of very interesting essays contained in the present volume, each of which deals in turn with one of the seven Shibboleths which so largely dominate contemporary life. His choice of a subject is thus vindicated in the opening passage of the first of the seven:—

One of the most striking characteristics of the times in which we live is the influence exercised by Shibboleths. They have always, indeed, played a considerable part in human history. But their power at the present day is far greater than it has ever been: "la phrase," it has been said, "est le tyran de notre siècle." And the reason why this is so, is not far to seek. The great contemporary fact of the public order, in Europe and America, is the domination of the Many. The appeal on all questions, human and divine, is to the opinion of the masses. But the vast majority of men, and almost all women, are swayed by rhetoric rather than by logic, by the emotions more than by the intellect. "Pray don't speak against claptrap," said Berryer, "I have always succeeded best with it." In truth it is the stock in trade of *nisi prius* advocates and leader-writing journalists, of electioneering agents and old Parliamentary hands. I am far from imputing this to them as a fault. The man whose business it is, as Plato expresses it, "to study the whims and humours of the many-headed multitude," must speak a language which the multitude can understand. The number of people who are capable of following—to say nothing of judging—a sustained argument is not large. But an apt phrase goes home to the dullest with singular persuasiveness. And, in some cases, it becomes a Shibboleth, the faculty of effectively pronouncing which is a key to popular favour. It is easy to gibe at this mode of leading men by the ears. It is more philosophical to remember that as precedents are the application or misapplication of principles, so Shibboleths are the application or misapplication of syllogisms. And it may not be altogether lost labour to examine some of them specially influential at the present time, and to exhibit the truths which they present or distort.

The shibboleth of which he treats in that essay is the Shibboleth of Progress, which he justly regards as the parent of the other six, and we must agree with him that there is no term more commonly, and at the same time more vaguely, used than this much-abused term, progress. To quote the writer's own words on the popular belief:—

However indeterminately and incongruously the word is used, it symbolises a conviction deeply rooted in the popular mind of the surpassing excellence of the times in which we live, and of the still more surpassing excellence of the times that shall come after. "A comfortable doctrine and much may be said of it." Much is said. After dinner orators and newspaper philosophers find in it a never failing and ever welcome theme for their rhetoric. Every one who aspires to popular favour must surely believe, or, at all events, loudly profess it. To question the "most high and palmy state" of the nineteenth century, or to hint a doubt that with the twentieth a still ampler day must dawn for the world, is accounted flat blasphemy. I, for my part, have no intention of contravening this first article of the popular creed. I am ready, with Browning, to salute Progress, as

> "man's distinctive mark alone:
> Not God's and not the beasts: God is, they are:
> Man partly is and partly hopes to be."

But I may be permitted modestly to inquire wherein our Progress really consists, and whether there are any qualifications, reserves, ill omens, which should temper the excess of our jubilation over it, nay, which may reasonably lead us to rejoice with trembling.

The writer is by no means prepared to deny an absolute progress in the physical sciences, and much which looks very like material progress in the condition of modern civilisation; but he dwells most emphatically on the truth which worshippers of progress, in what we may without offence call the *Daily Telegraph* sense of the term, are too apt to overlook, that a society in which moral progress does not keep pace with intellectual and material progress is doomed to decadence. And what is moral progress? Is it, as some would tell us, independent of Christianity, and are we to disregard the immense elevation in the moral level of the Western World achieved during the Christian era, and due to the religion which transformed for Europe the ideal and the standard of morality? The answer to these questions is thus eloquently given by Mr. Lilly:—

Morality is, in itself, independent of religion. It is natural to man: its primordial principles are impressed upon the conscience: and reason is able to deduce from them just rules for the conduct of life. But, as a matter of fact, religion and nothing else can graft it into the character and institutions of a people, and without religion perish and die it must in the long run. Mr. Spencer, indeed, is of opinion that "a rationalised version of the ethical principles of Christianity will eventually be acted on." "A rationalised version!" A version in which utility is substituted for charity, selfishness for self-sacrifice! A version in which the essential springs, the constraining motives, the effectual sanctions are left out. Abstractions have never supplied principles of action. The notions of duty, responsibility, justice, which the understanding can frame to itself, however just, are frigid: they are merely intellectual; they are diagrams. In order to vivify them we need emotion, we need enthusiasm, we need celestial fire. It is only when truths have, so to speak, become incarnate, have "been made flesh and dwelt among us," that they have touched the hearts, and guided the wills, and ruled the lives of men. The vast majority of men were utterly unable to understand an argument. All can appreciate a character. Ethical laws and precepts leave us cold. Virtue embodied in a life kindles us into victorious enthusiasm. And so the Divine Founder of Christianity testified of Himself: "I am the light of the world." This is the light in which the generations of Christian Europe have walked, with falls innumerable indeed, but "with an ascent and progress in the main." This is the light which shining into the mysterious recesses of man's nature, the hidden depths and powers of his soul, has revealed him to himself: "Tu homo tantum nomen si te scias!" And in the brightness of that revelation men have come to respect personality and its rights, and the fetters upon the free exercise of the human faculties have fallen one by one. Nor can I imagine a sadder sight than that which is presented by multitudes of men who in the name of Progress are endeavouring to quench this light of our moral being. The pity of it when one sees—let me say—Professor Huxley, with his zeal for knowledge, his ardour o philanthropy, devoting the last years of his honoured life to the task of dechristianising his country, dwelling among the tombs—"the charnel house of physical science," in Goethe's phrase—like one of his pet demoniacs, exceeding fierce, so that no man might pass that way, and echoing their cry, "Quid nobis et tecum Jesu?" What have we to do with Him? Why in Him are rooted and grounded the best thoughts, the noblest deeds, the highest aspirations of mankind. Well does M. Renan, as he pictures to himself the diminution of virtue which would threaten modern society, if the hold upon it of Christianity were relaxed, exclaim "Que serions-nous sans lui? Comment n'être pas effrayé de la sécheresse de cœur et de la petitesse qui envahissent le monde." But surely we may reasonably believe that this religion "is a height to which the human species were fated and enabled to attain; and from which, having once attained it, they can never retrograde." Adopt any theory you like of the date, origin, or composition of the New Testament, and yet the incomparable figure of the Great Master remains, undimmed by "the mists of fabling time," or by the dust of contemporary criticism. Across the ages His message falls upon our ears, amid the din and turmoil of modern cities, as clearly as His scholars heard it at the first, on the green hills or by the clear streams of Galilee. As true now as then is the saying traditionally attributed to Him, "He who comes near me comes near fire." "Never man spake like this man." His words are "spirit and they are life," the spirit and the life of "the loftiest feelings hitherto vouchsafed to humanity." Who can believe that they shall pass away."

After thus dealing with the Shibboleth of Progress, the *Fons et origo mali* from which all other contemporary Shibboleths spring, Mr. Lilly proceeds to discuss these other Shibboleths, commencing with that of Liberty, which, as generally understood in the present day, consists in doing as one pleases. How false is this understanding, both in the physical and the ethical order, is well pointed out by the essayist, who declines, at the bidding of the French Jacobins or of their English disciples, to exchange the true liberty of the subject "the "condition of individual freedom in subjection "to law" for "the rights of the man and the "citizen," as at present understanded of the professional agitator, who professes to represent and reproduce the voice of the people. And this leads us by an easy transition to the next Shibboleth, which is that of "The People." Mr. Lilly boldly ventures to grapple with the problem What is meant by the People? a phrase which, as he well reminds us, has been called "the great "enigma of History." The general use of it—as exemplified, for instance, by reference to the People's William—is to describe "a particular "section of a nation, the most numerous, the "least wealthy, and the least cultivated." After ably discussing the theoretical positions upon which the People's Gospel hangs, and exposing once again the Gospel according to Jean Jacques, with which Carlyle has dealt so trenchantly, the essayist proceeds to discuss the actual fruits of that Gospel. Those fruits, as shown in France, have been well described in the author's *Century of Revolution*; but to those who would say that the case of France is exceptional, and demand that we should look at the United States to see those fruits in their ripest form, he thus replies:

I strongly suspect that the ready writers in the newspapers and elsewhere who thus speak, know as little of this subject as of most others upon which so confidently deliver themselves. But *let* us look at the United States of America. "Sir, we are a great nation," is a statement frequently heard there. In fact, they are not, in any true sense, a nation at all. No one who has any just conception of what a nation really is, would describe them as such. From the point of view of history, a nation is the development of a race by various processes of expansion. Consanguinity is its starting-point. Local contiguity, community of language, common traditions, and common political institutions are conspicuous among its actual conditions. But the real principle of its unity is spiritual. It is, as I have so often had occasion to observe, a living organism: and of it, or of the individual organisms composing it, "cogito ergo sum" is the true account. Its life lies in the unity of the national consciousness, "idem sentire, idem velle." Certainly all this is necessary to constitute a nation. And what do we actually behold in the United States? One of the most curious spectacles, perhaps, ever witnessed on this planet. A vast population of different nationalities — English, Irish, French, Germans, Italians — representing all the political, religious, and economical elements of European civilisation—"fæx Europæ," we may perhaps say without offence, borrowing the phrase of the Roman poet—with no common traditions, common feelings, common language, common modes and ends of action: with nothing in common but the law and the government: "anarchy plus the policeman." And is there any more ignoble spectacle than that which is presented by the administration of the law? Nor can it be otherwise with judges who are, for the most part, the outcome of the "spoils" system: the mere nominees of party majorities; with no security of tenure, no decent emolument; their high

* *On Shibboleths.* By W. S. Lilly.—London: Chapman and Hall, Limited, 1892.

office not only shorn of the solemnity wherewith every civilised people has invested it, but debased to the lowest depth of vulgarity; a depth as low as that reached by the legislature itself. What a portent it is that among 60,000,000 of people no man of real culture and refinement, no gentleman in the best sense of the word—the only sense in which it has now any actuality—will soil his hands by taking part in politics, with all its meanness and mendacity, its dirt and dishonour. Nor can there be any doubt that the vileness of public life in the United States is due to what Amiel called "le brutal individualisme" which reigns supreme there. "The American institutions," writes Mr. Mill, "have imprinted strongly upon the American mind that any one man (with a white skin) is as good as any other. It is not a small mischief that the constitution of a country should sanction this creed: for the belief in it, whether express or tacit, is almost as detrimental to moral and intellectual excellence as any effect which most forms of government can produce." In what I am writing I know that I am but expressing the views of the most highly educated and most thoughtful among the inhabitants of the United States, who, undazzled by the immense industries, the colossal capitalism, the magnificent material progress of their Republic, perceive clearly the rottenness of the foundations whereon it rests, but who dare not give utterance to their thoughts. "America," wrote Heine, "that frightful dungeon of freedom, where the invisible chains gall still more painfully than the visible ones at home, and where the most repulsive of all tyrants, the mob, exercises its coarse despotism."

As a signal instance of the truth thus emphatically stated, Mr. Lilly refers to the M'Kinlay Act; and, after proceeding to show how the same results follow everywhere from the adoption of the People's Gospel, he thus sums up:—

To sum up: The truth in The People's Gospel is that all men have political rights, natural, inalienable, and imprescriptible; the error is that all men ought to be equivalent in the public order. The great political movement which we date from the French Revolution has done the signal service of inculcating the verity that there is a fundamental democracy in human society. But the sister verity, that human society is essentially hierarchical, is equally necessary. Universal suffrage is the unit of protoplasm. The protoplasm must be built up into organs. How built up? By recognising inequalities of fact. The modern democratic principle of "Every man a vote, then let them fight it out," of delegation from the numerical majority with a prime minister to carry out the will of that majority, is the lowest form, the *moneron*, of the political organism. There are elements in the body politic far more important than mere numbers; and these cannot be set aside or ignored without a grievous, nay, fatal, loss in the long run. Civilisation is bound up with what Mr. Gladstone calls "the classes," and with their tenure of their proper place and special function in the social organism. There are in human life principles of solidarity, of subordination, which must be differently applied in differing ages of the world, but the due recognition of which is always essential to the well-being, nay, to the continued existence, of the public order. "If you would found durable institutions," Lacordaire urged, upon a memorable occasion, "write above the word 'liberty,' 'obedience'; above 'equality' 'hierarchy'; above 'fraternity' 'veneration'; above the august symbol of rights, the divine symbol of duty."

The gradual gravitation of political power to the populace during the present century, which is the effect of the acceptance of this Shibboleth of The People, has, naturally, led to the ever-increasing importance of that vague term, "Popular Opinion," the next Shibboleth with which Mr. Lilly deals, pointing his severe criticism upon it by quoting an utterance of a leading statesman, who once remarked to him: "The infallibility of Public Opinion! Quite "so! it *is* infallible—infallibly wrong." While acknowledging that Public Opinion, in its highest sense, is entitled to our veneration and obedience, he maintains that what is commonly presented to us as Public Opinion is by no means so entitled. The process of the formation of this spurious Public Opinion, as it is daily exhibited in this country, is thus graphically described:—

If any question of current politics presents itself, two diametrically opposed views are at once taken regarding it. The party in office, and not desirous to go out, will adopt one view. The party out of office, and desirous to come in, will adopt the other. The end and aim of the two great political parties is to secure popular favour, and the power which popular favour confers. To win an election—that is the object ever kept in view, in order to which sea and land are compassed. And the way to win an election is to secure a majority of votes in a majority of constituencies. Party politics—and politics in any other sense can hardly be said to exist among us—are mere majority-mongering. Their whole art has been described, not amiss, as "a clever manipulation of the electors and a nice opportunism in selecting measures which satisfy one portion of the people without too much offending others"; the "high motives and great causes" to which appeal is occasionally made, being but "bits of broken mosaic that the Jew dealer throws in to complete the bargain." "To educate Public Opinion" is a phrase commonly used. And the chief means employed for that end are public meetings and newspapers. Both are, assuredly, curious instruments of education. Does any one ever attend a public meeting for any other purpose than to obtain a confirmation of his own views? Who ever heard a crowd confess its ignorance or interrupt an orator, to say, "We don't know; we can't understand?" Or who ever heard a demagogue point out to his audience their utter incompetence to understand even the elements of grave political questions and invite them "to trust superior sense and doubt their own"? But, indeed, the object of the demagogue is not to teach. It is rather to flatter: to persuade his hearers that, like Molière's people of quality, they know everything without having learnt anything. He adulates them, in order to trade upon them: he tells them that they are light and leading, reason and revelation: and having first manufactured the oracle finds his own account in ministering as its priest. A hundred years ago, Burke, when warned that he had become unpopular with the electors of Bristol, replied, "What obligation lay on me to be popular? To be pleased with my services was their affair, not mine." Is there now any member of the House of Commons who would dare thus to make light of Public Opinion? His place in Parliament would soon know him no more, if he should venture so to blaspheme. Assuredly Mr. Mill is not without warrant when he laments "the decay of individual energy and the weakening of the influence of superior minds over the multitude." And as assuredly men in numbers especially need the guidance of such minds: for men in numbers are even less wise than they are individually. A crowd is more impulsive, more credulous, more irrational, than any one of the men who compose it. And the larger it is the more brutal is it. Does this planet just now exhibit any more insensate spectacle than the "monster meetings"—the description is apt—which disfigure Hyde Park from time to time? Mere multitudinous assemblages taught to yell at the word of command, with no pretence of discussion, no opportunity of hearing the other side of a question, and no capacity of understanding it, if they did hear it: hindrances to the discharge of the lawful business of a law-abiding subject and a gross infringement of his liberty: overflowings of rascaldom and anarchy: nefarious menaces of brute force, which in any well-ordered country would be sternly repressed as a public danger. True is the word of Spinoza: "terret vulgus nisi metuat."

But there is that other instrument for educating Public Opinion, the newspaper press. What are we to say of that? Well, I should like to know if there are more than a score of newspapers in England—if, indeed, there are a score—which candidly consider any political question on its merits? In the overwhelming majority of them party spirit takes the place of patriotism, and the chief result of their discussion is the production of what Mr. Bright called "that state of vast and unconscious hypocrisy" which enwraps the nation. If they ever ask, "What is truth?" it is in the sense of jesting Pilate: What has truth to do with the matter? What place is there for truth in the reckless competition of demagogues bidding against one another in their appeals to the greed of human nature? To record and justify the prepossessions, prejudices, and prevarications of the party which they serve, is the recognised function of journalists.

This view he emphasises by a striking quotation from the Republic of Plato, and by a reproduction of a characteristic protest of Quinet against that modern form of fetish worship, which leads many a man, who ought to know better, to prostrate himself before what is called Public Opinion, but is really only "the "dominant opinion of a number of men of like "passions with himself, most of them more under "the sway of those passions, more ignorant, "more esurient, less self-restrained."

On the three remaining Shibboleths treated of in the present volume we have not space to dwell at length. They comprise Education—which is popularly conceived as being merely the instruction of the intellect in a greater or lesser degree without any place for the moral element and the discipline of the will; "Woman's "Rights"—a very interesting essay in the course of which the writer boldly throws down the gauntlet and expresses his conviction that it will not be easy to convert women from feeling into reasoning animals, and that well-nigh all that is pure womanly would perish in the process; and "Supply and Demand" which is, perhaps, the least satisfactory chapter in the volume. Instead of dwelling upon and making extracts from these essays, we must content ourselves with quoting the concluding passage in the volume, in which the lessons it is intended to convey are thus effectively summed up:—

The seven Shibboleths which we have considered in the foregoing pages appear to me fairly to represent the body of opinion specially characteristic of the time. No doubt, in the vast majority of minds, they exist as mere nebulous notions. Like the algebric x they denote an unknown quantity. They are symbols in problems. And the problems are never worked out. To work them out is the task of philosophy, not in the restricted sense of metaphysics but in the larger signification properly attaching to it, of real knowledge as opposed to mere opinion. If this book, in any degree, fulfils its design as a contribution to that task, it will not have been written in vain. The special disease of the body politic in this age is a spurious, mechanical individualism which ignores or denies that moral and spiritual force wherein consists the organic unity of men and of nations of men: "das geistige Band" we may call it, in Goethe's words. Right according to the materialistic Revolutionary doctrine, which has so largely mixed itself with life, means merely thinking of oneself, living for oneself. The doctrine is no less absurd than ignoble. It is anarchy, in the proper sense of the word. Right as the Latin term witnesses, is the bond which knits mankind into society. "Commonwealths," Burke excellently observes, "are not physical but moral essences." There are for nations, as for the individuals composing them, necessary conditions of existence, irreversible laws of life. And those laws, those conditions are ethical. They belong to an order not made by man but issuing from the nature of things. The art of politics, properly understood, consists in apprehending and conforming to "the moral laws of nature and of nations."

This spurious and mechanical individualism we must strenuously combat. And it is best combated by opposing to it the true idea of the individual as an ethical agent in an ethical organism. Nothing is falser than the notion that the history of peoples is the result of merely external causes, or of blind force, or of occult destiny. There is an inner necessity determining the course of national events. That necessity issues from national character. And national character is really the outcome of the characters of the men and women composing the nation. The primary source therefore of every real reform, of all authentic advance in a people must be something which acts directly and powerfully on the individual: something which determines him from within, not from without: something moral, not mechanical: something psychical, not physical. It is in the supersensuous, the transcendental, the spiritual that the deep foundations of character, individual and national, are laid. The best hope for the future of our country seems to me to lie in men who have grasped the ethical significance of the facts of life: yes, and of the fact of death too.

"There is no danger to a man that knows
What life and death is: there's not any law
Exceeds his knowledge: neither is it lawful
That he should stoop to any other law:
He goes before them and commands them all,
That to himself is a law rational."

The notice which we have given of the volume before us, and yet more the extracts from it for which we have been able to find space, will, we think, show our readers that once again Mr. Lilly has—to repeat what we have said of some of his former works—given us a very striking and remarkable book, which furnishes yet another proof that he possesses the courage of his opinions, and feeling strongly, does not shrink from expressing strongly what he feels. The lessons which he teaches are well worth laying to heart by all students of the problems which he so ably discusses. Certainly the effect of that lesson is enhanced by the author's rare eloquence, clearness of thought, and felicity of diction, and the charm of his literary style would have challenged attention even if the truths which it conveys had been in themselves less convincing than they are.

SHORT NOTICES.

A far wider circle of readers than any that has yet had access to the late Dean Church's charming volume of papers on *The Oxford Movement: Twelve Years* (1833-1845) will welcome the new and cheaper edition which Messrs. Macmillan and Co., have just issued, and which—needness to say—is as attractive as good print and paper and general "get up" can make it.

To their "uniform edition" of Miss Charlotte Yonge's works Messrs. Macmillan and Co. have added *The Two Penniless Princesses*—a story which delighted many readers when it originally appeared in serial form.

Messrs. Cassell have embarked on a new serial venture of considerable importance which is intended to tell *The Story of Africa and its Explorers*, recording the main features of the various explorations of the Dark Continent from the first efforts at colonisation in the seventeenth century down to the present scramble of the European powers. The preparation of this valuable and interesting work has been entrusted to the competent hands of Dr. Robert Brown—not only an experienced traveller himself, but an experienced recorder of the work of former travellers—who has already been employed by Messrs. Cassell in the superintendence of some of their most popular geographical works. He has planned out a very complete epitome of the romantic story of Africa, which will render accessible to the ordi-

nary reader all the most important and striking features in the narratives of the various explorers, while disencumbering them of the mass of detail which renders the perusal of the original books in so many cases a weariness to the flesh, almost justifying the hatred of Africa expressed by the late Miss Jellaby. It is, of course, difficult to judge by a first number how far the completed work will carry out the promise of the prospectus. But the first number is an excellent one, both as regards the letterpress and the illustrations, the latter of which are intended to form a special feature, being selected not only or mainly with a view to pictorial effect, but also the elucidation of the text. Some of these are reproduced from photographs, others from original designs prepared for the purpose by artists who take the details from authentic sources instead of drawing from or on their imagination. An additional feature of interest in the present number is a large map which the publishers claim—and, as far as we can judge, justly claim—to be one of the most complete and perfect ever prepared, showing the routes of the various explorers, and marking out up to date the limits of various European possessions.

The third edition of *The Life of Archibald Campbell Tait* (Macmillan and Co.), by the Bishop of Rochester and Canon Benham, has been issued in a smaller form and at a price which cannot fail to bring these interesting volumes within the reach of a far wider circle of readers.

Lord Brabourne writes pungently in *Blackwood* on Lord Rosebery's "Life of Pitt," pointing out how widely this statesman differs in his estimate of the action of bygone Governments from his chief, and our readers will admire the arguments he draws from this book. There is also an article on "Troubled Egypt and the "Late Khedive," which should prove useful reading in view of the coming election; but so evanescent is the public mind that we fear the wrongs of that country and the cruel fate which befel so many of our countrymen through Mr. Gladstone's political mistakes are no longer watchwords for the battle. Even Gordon is almost forgotten. Sir Theodore's translation of Wallenstein's Camp is too great a subject for a brief notice, but we cannot think he will add a laurel to his poetical fame by his verses on the Duke of Clarence's funeral, which, to speak candidly, are decidedly commonplace. The "Chronicles of Westerly" are brought to a conclusion, which, perhaps, might have been arrived at earlier with advantage, and a new story, "Diana; or, the History of a Great Mistake," opens well. "The Old Saloon" is again open to book-hunters with some good criticisms on the writings of lady travellers, and we observe that the writer in commenting tenderly and kindly on Mrs. Grimwood's "Three Years in Manipur" repeats the somewhat widely felt opinion that it is a pity "the poor little book was ever "published."

That part of the series of Messrs. Hachette's *Modern French Authors*, which is designed for the use of learners in an intermediate stage, who have passed beyond the elementary stage, but are not yet entitled to be ranked among advanced scholars, has received two interesting additions in *La Bataille d'Inkermann*, extracted from Mons. Camille Roussel's *Histoire de la Guerre de Crimée* and *Croisilles*, a story by Alfred de Musset, the one edited by M. Sers, the French master at Wellington, and the other by M. Masson, and revised for the present edition by M. Tarver. Each is liberally, perhaps too liberally, supplied with notes and vocabulary, so as to spare the learner all trouble, as is so much the fashion in the present day.

We were in hopes that the Ibsen craze had altogether died out, but yet another attempt to introduce him to English readers—the attempt to introduce him to English playgoers has happily resulted in a complete failure—has been made by Mr. William Wilson, whose translation of *Brand* has just been published by Messrs Methuen. It is difficult for anyone outside the Ibsen cult to speak patiently of this extraordinary production, the "pathos and grandeur" and "strong dramatic effect" of which the translator so enthusiastically commends, though to less enlightened minds there is far more of bombast and of mawkishness about it. Indeed, were it not for the gravity of tone in which the preface is written, we should have been inclined to regard the drama itself as a mere burlesque, too absurd to be even mischievous.

The sixth volume of *Cassell's New Popular Educator* contains, like its predecessors, an immense amount of information on a great variety of subjects. This admirable work affords a most valuable course of reading for persons who have not had the advantage of a first-rate education; and many even of the better educated will here find much with which they were previously unacquainted. In the volume before us there are some coloured plates of great merit: notably the maps of Switzerland, Sweden, and Russia; and illustrations of the peculiar tints of certain classical metallic compounds; of insectivorous plants; and of several phenomena connected with electrolysis.

The revival of interest in swordsmanship, to which the popularity of Assults-at-Arms bears witness, should secure an extensive circulation for so meritorious a book as *The Swordsman* (H. Grevel and Co.), by Captain Alfred Hutton, late of the King's Dragoon Guards. There exists, so far as we know, no better popular manual of fence for the foil, the sabre, and the bayonet. Though handy in form it is very complete. The first section, on "The Foil," includes an interesting series of blindfold lessons, and is admirably illustrated by woodcuts. The two other sections, on "Singlestick and Sabre" and "The Bayonet" are equally well done. The number of illustrations is no less than forty-two. A useful feature of this little volume is the code of rules for assaults-at-arms and similar competitions.

Scenes Through the Battle-Smoke (Dean and Son) is a volume of some merit by Mr. Arthur Male, Army Chaplain at Lucknow, who served in the same capacity in the Afghan and Egyptian campaigns. The literary merits of the book are not transcendent, but Mr. Male's style is often spirited and many of his scenes are vividly depicted. His narrative lacks dates, but it opens with the last Afghan War, which occupies fifteen chapters—more than half the volume. The remaining eleven chapters, on the Egyptian campaign, though interesting as the record of individual experiences, are not otherwise very remarkable. We do not doubt that the author is too modest and too sincere to "gush," as some men in his position might do, about his spiritual work among the soldiers placed under his care. Otherwise we might have been disposed to think his book a little secular in tone. Of course we do not mean that, because he is a clergyman, it ought to be entirely devoted to topics specially connected with his duties. But we confess to feeling a strong interest in the spiritual welfare of the brave fellows who, for the sake of their Queen and country, carry their lives in their hands; and we should have been glad to hear something more of the efforts made in furtherance of that welfare by one who is so well able to give that information. Mr. Male tells us that the soldier's view of an Army Chaplain's functions may be summed up in some such words as these:—

We like to know that we've got a parson with us in the field: we don't like, when we get knocked over, to be buried away in a hole, like a dog, without a prayer.

If this is really the sole advantage that our soldiers can see in their chaplain's ministrations, there would appear to be something defective in those ministrations themselves. Probably Mr. Male hardly does himself justice. The following passage is a good sample of our author's commonsense way of looking at things:—

No man need be a worse man morally for going into the Army. Many a man has become a better man. Indeed, speaking from experience and personal observation, I have always regarded the Army as a great school of training and discipline, where the man who, in civil life, lacking the restraints and helps which belong to Army discipline, would, through sheer weakness of character, rapidly degenerate into a worthless fellow, receives the very aid that he needs to give him some moral backbone, and is thus made into a very decent man, and when he leaves the service becomes a respectable citizen. Whereas, if a man be radically bad—bad through and through—he soon finds his measure taken in the Army.

Mrs. E. M. Field, in *The Child and His Book* (Wells Gardner and Co.), has written an interestingly curious account of the history and progress of children's literature in England. The explorer in this field is at once met by the difficulty that the fate of children's books in all ages has been to be destroyed by children themselves. The authoress, going back to the earliest times, chats pleasantly of the educational work undertaken by Druid, by bard, and by monk; and she describes the curriculum of the monastic schools, giving specimens by way of illustration. From the Conquest to the time of Edward III. French was the language spoken by the upper classes. The monastic schools still flourished, and choir schools like that at St. Frideswide's, Oxford which still exists at the Cathedral. Mrs. Field furnishes us with some more specimens of educational works, some of which were in catechetical form, like the well-remembered *Child's Guide* of our youth. Early in the sixteenth century many grammar-schools were established for the benefit of the middle classes, and it is not pleasant to read of the disciplinary severities—often amounting to brutalities—then in vogue, which excited hostile comment even in that rough age. The state of things was not equally bad everywhere, however; and the fact the boys of St. Paul's and the Chapel Royal used to act plays shows that they at least enjoyed some relaxation from their studies. The Winchester motto, "Manners makyth man," bears witness to the stress laid in William of Wykeham's time on the cultivation of courtesy. In this connection Mrs. Field has an interesting account of the books intended to teach *étiquette*, fitting behaviour at meals, and the like, as well as the duties of serving in various offices; and the authoress has much to tell of the early A B C's, including the horn-books, of which the specimen here depicted is to be seen in the British Museum. The period between 1510 and 1649 was one of educational reform: the schools were improved, the scholars received gentler treatment, and the system of teaching was better. Mrs. Field shows us some specimens of early printed books with illustrations, such as Caxton's *Myrrour of the Worlde*. The political troubles in the middle of the seventeenth century brought a great change in the education of the young. The brilliant intellectual promise of the reigns of the two earlier Stuarts was quenched under Puritan domination. Intellectual culture was less and less prized. During the period from Milton to Dryden Puritanism succeeded in making men regard childhood in a new aspect. In the old days the treatment of children was rough because the times were rough. Puritanism re-introduced harsh treatment on principle, regarding every child as a little sinner from whom the taint of original sin was only to be driven out by the rod. At the same period the reading provided for the rising generation began to be of the most unwholesomely pietistic description. The account of the chap-books and of the progress of spelling books is full of interest. The spirit of dreariness that long pervaded books for the young at last gave way before nursery classics like Defoe's and Swift's tales, and the stories of Perrault and Mdme. d'Aulnoy. The *Babes in the Wood* and *Jack the Giant-Killer* are types of nursery stories that have remained popular. Towards the close of the last century a large number of moral tales appeared, including those of Mrs. Sherwood and Dr. Watts, and Mrs. Trimmer. After this came the period of Miss Edgeworth and Thomas Day (the author of *Sandford and Merton*). The Tractarian movement very early produced, not only tales for the young, but hymns. Watts's hymns were followed by Keble's and Mrs. Barbauld's. Between 1740 and 1810 John Newbery and his successors had catered well for juvenile taste in literature; and Mrs. Field's last chapter tells us of the illustrators of children's books from the period of Thomas and John Bewick through that of William Harvey, "Alfred Crowquill," Thackeray and Sir John Gilbert, down to the time of Caldecott, Kate Greenaway, and Walter Crane. Mrs. Field's book is a valuable mine of information on the interesting subject of juvenile literature.

We hope we may without offence avow our cordial dislike for the prevalent mania for recitations, which—oddly enough—seems to be accompanied by an increasing disregard for good elocution. However, if the art of reciting must needs be taught in our public elementary schools, Mr. Arthur Burrell's little manual, entitled *Recitations* (Griffith, Farran, and Co.), appears to be as serviceable a work of the kind as could be placed in the hands of teachers. It is divided into three sections, of which the first contains excellent hints for reading aloud, exercises in pronunciation, and easy pieces to be learnt by heart. The teacher will find in the appendix some good advice as to the choice of similar suitable pieces and a useful list of such. All this is very good in its way; though, as regards pronunciation, we shall be sorry if the day ever arrives when "provincialisms" are banished from popular speech. The various dialects of English have, historically speaking, as good a right to exist as that which, by pure accident, happens to be the Queen's English. In any case, we can hardly imagine that the system of pronunciation here inculcated can ever be adopted in, for example, the North. The author's second part deals with the training of the memory, and includes a list of ordinary mistakes, together with some further pieces for recitation and another useful list. The third section contains advice as to the best way of practising for recitation, with another set of passages deemed suitable and again an appendix

The author has evidently gained great experience in the subject of which he treats; he has expended much care on his book; and we should think it was likely to prove very effective for the purpose for which it has been written.

Messrs Simpkin, Marshall, and Co., have published a new and popular edition of Dr. John Jamieson's well-known and widely-appreciated *Historical Account of the Ancient Culdees* of Iona, and of their settlements in Scotland, England, and Ireland. Embodying all the available information on the subject of these ancient British monks. Dr. Jamieson's work is likely to remain indispensable to the student of this interesting chapter in the history of Celtic Christianity in these islands.

Out of all proportion to its size—it is but a little book of a hundred pages—is the practical value of Mr. J. Spencer Curwen's manual, *The Boy's Voice* (J. Curwen and Sons), quite the best book on the training of church choirs that we are acquainted with. The author has collected from all parts of England information embodying the results of some of the most successful choir-masters' mature experience. About the management of the breath, the training of the voice, the importance of correct pronunciation, the remedies for singing out of tune, the special difficulties of choir-training in rural districts, Mr. Curwen has much information and advice to impart that choristers will be glad to receive. His notes on the practice of various choir-masters in cathedrals and parish churches and the observations on alto-boys are much to the point; and many parents and guardians will be grateful for the chapter on schools for choristers and the best method of getting a boy into church and cathedral choirs. On all these points Mr. Curwen offers exactly the kind of help that is needed. His little book should be generally welcome. By the way, we regret to perceive from the frontispicce that the Lincoln Cathedral choristers are now vested in the hideous abomination to which some cheap Ritualistic tailor has chosen to give the name of "surplice."

Mr. Salter Price's volume, *My Third Campaign in East Africa* (W. Hunt and Co.) is an interesting story—told at perhaps somewhat greater length than was necessary—of missionary life in stormy times. The writer has been entrusted with the direction of the C.M.S. mission in Eastern Equatorial Africa. During his first sojourn in Africa, from 1874 to 1876, he founded Frere Town, a C.M.S. settlement for freed slaves. He was again sent on a special mission to this place in 1881-82. Mr. Price is in a position to inform us as to the religious condition of the country, and we are grateful to him for the account he gives of it.

The death of Dr. George Kingsley removes the last of a brilliant trio of brothers. There was much in common between the three—Charles, Henry, and George Kingsley. They all had the same animal spirits, the same intense vitality, the same boisterous humour, the same keen sympathy with nature, and the same love of sport, travel, and adventure. In Charles the poetic gift was the most strongly developed, the story-teller faculty in Henry, and scientific insight in George; but none of these qualities was wholly wanting in any of the three. They were, indeed, singularly rich in natural endowments. George Kingsley entered the medical profession, and his energy and skill in coping with an outbreak of cholera in 1848 were commemorated by his brother Charles in the portrait of Tom Thurnall in *Two Years Ago*. But his incurable love of wandering prevented him from settling down to the routine of medical practice. He was never happy unless he was at sea or penetrating the recesses of some half-discovered country. In order to gratify these nomadic tastes with ampler resources he undertook the post of travelling companion to various young gentlemen of wealth who were circumnavigating the world in search of health or sport or adventure. One of these was Lord Pembroke, and the joint wanderings of "the Earl and the Doctor" acquired more than a passing fame. In a succession of similar engagements Dr. Kingsley passed his life. Being a man of the keenest observation, he acquired a vast amount of picturesque and varied knowledge. He had been everywhere, seen everything, and known every one. He was at home in every sort of society, and was a very agreeable and adaptable companion, an accomplished naturalist, an expert seaman, and a physician of great acumen. Late in life he married and settled down in Cambridge, but his heart was always in sunnier and less civilised regions.

The War Office has, it is announced, decided to exchange the Lee-Metford magazine rifles now in possession of the regular troops for others of the same pattern, but sighted for use with Cordite ammunition; and officers commanding have been directed to send in demands for the number of weapons required for their battalions.

ARTS AND LETTERS.

Messrs. Raphael Tuck and Sons have received Her Majesty's commands to publish the letter addressed to the nation by the Queen in reference to the death of the Duke of Clarence and Avondale. Mr. Poynter, R.A., is now engaged upon an appropriate border for the letter, which will be sold as an etching for £1 1s., and in facsimile at 1s.

The commission appointed by the Queen to report upon the question of restoring to Hampton Court Palace the Raphael cartoons, which were removed to South Kensington Museum in 1865, after much deliberation and the examination of six eminent specialists upon the subject, has, we learn, arrived at the conclusion that the cartoons shall remain in their present position at South Kensington, subject to certain alterations being carried out with the view to render the gallery in which they are exhibited more effectively fireproof.

The Italian Senate recently approved of the Bill brought forward by the Government for the better protection of the galleries of art in Rome, and the appointment of trustees to look after them. The Government was prompted to bring in this Bill by the alleged disappearance of valuable pictures from one of the galleries.

Thirty years ago Mr. W. H. Black, F.S.A., discovered in St. Paul's Cathedral the will of Holbein, from which it appeared that at the time of his death he was resident in the parish of St. Andrew Undershaft. Within the last few days a brass tablet has been fixed in the south aisle of the parish church in Leadenhall-street, with the following inscription:—"To the Glory of God, and in memory, of John, *alias* Hans, Holbein, painter to his Majesty King Henry VIII., sometime resident in this parish. Born 1498, died 1543."

At Gortyna, in Crete, some fresh Greek inscriptions have been found by the peasants, most of which are Christian, one of them giving on a sepulchral slab the name of a Byzantine bishop. At Lebena other inscriptions have been recently found belonging to the sanctuary of Æsculapius. Professor Comparetti is preparing for publication a definite reading of the great legal inscription of Gortyna, with a new phototype of the whole text prepared by Professor Halbherr.

Details have now been received of the manner in which some of the leading cities of Italy propose to celebrate, on the 29th inst., the centenary of Rossini's birth. At Venice, where no fewer than ten of the *maestro's* operas were first introduced to the public, there will be a water festival, besides some operatic representations; while at Rome some of the leading musicians, including Marchetti, Terziani, Pinelli, and Maldura, have formed themselves into a committee to see that the date is kept with sufficient honour. The townspeople of Rossini's native Pesaro have resolved to purchase the cottage where he was born, and convert it into a museum; while at Turin a grand performance of his *Stabat Mater* will take place in the theatre. Paris also will observe the centenary with a performance of *Guillaume Tell*, but without the usual accompaniments of a laurel-crowned bust, palms, and orations.

Mr. W. B. Richmond is making good progress with the vast piece of decorative work which he has undertaken for the choir of St. Paul's Cathedral. He has built a special and very lofty studio in the garden of his residence at Hammersmith, where he is himself at work the greater part of the day, preparing the designs. Adjoining the studio is a workshop where the designs are transferred into mosaic. The figures are colossal, that of the Christ being sixteen feet in height. In the three domes will be representations of the Creation.

The Greek Archæological Society excavating in Arcadia has discovered the remains of two temples and, near the village of Voutes, of another building, resembling the former in shape and size, but apparently not of a sacred character, as there is no trace of columns and the entrance is on one side. The first temple, near the village of Vachlia, is a square construction of the Hellenic period, 9 + 6 mètres. It is built of local limestone, and the base of the image seems to have been made to support a seated figure, probably an enthroned Zeus. The second temple, found near the village of Divritza, is like the first save that the length is nearly double. The walls disinterred stand 80 centimetres high. Besides the base for the image of the deity were found a terra-cotta head of Athena and disc bearing the *gorgoneion*, bronze arrow heads, and many small terra-cottas representing young women of the type of Kore. The temple, which may have been dedicated to Minerva or Proserpine, seems to have been used for worship down to a late Hellenic period.

The sculptor Tilgner has nearly finished the statue of Mozart, which he is modelling for the place at the back of the Vienna Opera. The monument will be in elaborate rococo style—a small temple with complicated columns and cupids playing instruments—much too dainty and delicate for a thoroughfare, especially during the long Austrian winters.

DOUBLE ACROSTIC.

ACROSTIC RULES.

A Prize of One Guinea is given every month for the successful solution of the Acrostics appearing in the *John Bull*.

The present monthly competition will include the Acrostics that are given on Feb. 6, 13, 20, and 27.

At the end of the month, in case competitors tie, they will proceed to guess off the ties, being debarred from prize-winning in the fresh monthly competition so long as they are engaged in contesting the ties.

No competitor can gain more than two Monthly Prizes in the course of the year.

All solutions must be forwarded not later than the Monday week following the appearance of the Acrostic addressed to the ACROSTIC EDITOR of the *John Bull*, 6, Whitefriars-street, Fleet-street, E.C., and signed by a pseudonym of not inordinate length.

Alternatives to the number of three are allowed.

All solutions received are acknowledged, whether correct or not.

ANSWER TO DOUBLE ACROSTIC, No. 4.

(JANUARY, 1891.)

1. N	OT	E
2. E	IG	G
3. S	HA	G
4. T	OY	S

Solutions have been received from Iden, E.A.F., Chameleon, White Hat, Molly, Hadji, Dunston, Erica, M.A.E.B., The Griffin, J.E.M., Noryb, E.V.P., and Garbir.

MONTHLY LIST FOR JANUARY.

1. Robin, J.E.M., Two Countesses, Rattle, Exonienses, Boozlewax, Viz, and Katydid.
2. Edith, The Owl, and Etak.
3. Molly, M.A.E.B., Iden, and Hadji.
4. Erica and Dunston.
5. White Hat, who wins the prize, is requested to forward name and address for publication.

DOUBLE ACROSTIC, No. 2.

(FEBRUARY, 1892.)

PROEM.

Has come once more as in procession fleet
The months advance and far behind retreat.

1.

This a soothing power should possess.

2.

Thus a lofty dignitary you address.

3.

As the scourge of God of old was known.

4.

A community his supremacy own.

In the current year three golden weddings will be celebrated in European Royal families. May 3, 1892, will be the fiftieth anniversary of the nuptials of Duke Ernest II. of Saxe-Coburg-Gotha and Princess Alexandrino of Baden; the 26th of the same month will complete the half-century of the union of King Christian IX. of Denmark to Princess Louise of Hesse Cassel; while October 8 will be the golden wedding day of Grand Duke Charles Alexander of Saxe-Weimar and Princess Sophia of Holland. The year will also include four silver weddings—those of Prince Charles of Spain, the Count of Flanders, Prince Nicholas of Nassau, and King George of Greece.

JOHN BULL.

LONDON, February 13.

Exceptional interest attaches to the passages in the Queen's Speech which allude to the lamented death of the Duke of Clarence. It is understood that the language used is that of the Queen herself. Her Majesty says, addressing Parliament:—"I am persuaded that you have deeply participated in the terrible sorrow which has afflicted me and my family in the loss, at the moment when the prospects of his life appeared the happiest, of my dearly-beloved grandson, Prince Albert Victor, Duke of Clarence and Avondale. It has been a solace to us in our grief to have received from all classes and conditions of my subects, from all parts of my Empire, as well as from all foreign countries, the most touching assurances of their deep sympathy under this grievous affliction, and the expression of their affectionate regard and appreciation for the dear young Prince whom they have lost by this great calamity."

Alluding to the nation Lord Salisbury said:—"We most of us had some acquaintance—though perhaps a very slight acquaintance—with the lamented Prince, whose loss we are deploring. It always struck me that I had seldom seen in any rank—and hardly ever in so exalted a rank as his—such a perfect absence of selfishness and pride of any kind, such complete amiability of character and desire to make himself beloved by all with whom he came in contact. I think that outside the circle of those who knew him the recognition of his fine qualities was widely spread; and it was believed that in a future—though, as all hoped, a distant—day we had the hopes of a ruler who would carry on at their highest level the traditions of the English monarchy. Then the depth of a calamity is measured by the contrast and the feelings against which it is thrown. Before this event took place a marriage had been announced which had been singularly grateful to the feelings of the people of this country. It was a marriage with a Princess well known, and universally beloved, and universally honoured wherever she was known. Men looked forward with an enthusiasm to the event which they could not feel in the case of a princess coming from another land and with whom they had not been able to make themselves acquainted. The tragic character of the reality was thrown out by its contrast with the hopefulness of these dreams in which we had indulged. The consolation on which the noble earl behind me has dwelt will, no doubt, weigh as strongly with your lordships as they have weighed with her whose words this speech embodies. It is no small thing to feel that the position, the action, the common reputation of the Royal Family, and especially of the Sovereign, are such as to call forth the sympathy even of those who knew little or nothing of the Prince—that universal unbidden outburst of sympathy and sorrow which echoed from every corner of the world. It shows that, above all theory, our institutions are knit together by human and personal feelings, and that their popularity is largely a tribute and proof of the excellence of those who bear the honours of Royalty."

Sir William Harcourt, dealing with the same sad subject, observed:—"The House of Commons would ill discharge its duty to the nation of which it claims to be the principle representative assembly if it did not express to the Sovereign the deep sympathy of her people with her in her great sorrow. The people have not forgotten—they constantly and gratefully remember—how, under the burden of many years and of many sorrows, Her Majesty has faithfully discharged her duty to the public over which she rules. Few people are probably aware of the wearisome and daily toil, the various and constant anxieties, which occupy the life of the head of such an Empire as this, and few but those who have had to endure it can know how great a weight is added to those labours by the pressure of domestic grief. Throughout all the changes and chances which have befallen this great realm during Her Majesty's long reign, the Queen has ever been the first to sympathise with the perils and the sorrows of her subjects. Ever since that great calamity which descended upon her thirty years ago—a sorrow which, whilst it made her a widow, still left her a Queen—she has had to discharge these great duties greatly alone. The strong arm and the wise counsel upon which she rested so fondly have been long withdrawn, and she has had to bear alone this great burden of Empire—how faithfully, how unselfishly, how devotedly she has constantly discharged her duties dwells in the minds of this House and in the hearts of her people. In the touching and melancholy message which she has lately addressed to her people the Queen has spoken pathetically of the sorrows which have befallen her family. But she has told us there is none equal to this. The hand of death has fallen upon the direct line of her succession—has fallen under circumstances the most sudden and heartrending in the midst of bright hopes which are now blighted and expectations of the future—happy expectations—which are now buried in the grave. The Duke of Clarence had but a short time in which to make himself known to the people at large. Of him it may be truly said that those who knew him best loved him most. There was a gentle straightforward simplicity in his character, a kindliness in his disposition, which made him the friend and the favourite of all his companions, and would one day have made him dear to the nation over which he was destined to rule. We sorrow with his parents the Prince and Princess of Wales. It is difficult to speak—it is far easier to feel than to utter the sentiments which belong to that bitter anguish of those who have lost their first-born, probably the greatest sorrow that can enter the palace or the cottage. In that, at least, we may truly say that the nation grieves with their grief. The Prince and Princess of Wales have made themselves loved by the English people—the one by his dignity, his courtesy, and his kindliness to all; the other by her tender heart and by her matchless grace; and they enlist deeply in this the sympathy of the people—a sentiment of almost personal attachment. There is one other figure which the mover of this reply to the Speech referred to in very proper terms—I mean the young Princess who was a mourner before she became a bride, whose affections and hopes were welcomed and shared by the sympathy of the nation, who read in them auguries of future happiness and future love. These have all been blighted in the bud, and to her the piteous warmth of sympathy and commiseration of this House I am sure will send a message of condolence."

Mr. Arthur Balfour said:—"Surely, through all the many generations in which the people of this country have desired to make the joys of the Royal Family their joys, and the sorrows of the Royal Family their sorrows, there never has been an occasion when public and official mourning has gone more nearly to the hearts and sentiments of the people. To a nation like ourselves, who regard the Royal Family with feelings of personal loyalty and affection, and who not only do that, but regard them also as in some sort the representatives and embodiment of the great history and traditions of a free country, the death of any Prince in the direct succession to the Throne must surely be the cause of bitter grief. Yet this has been aggravated in the present case by almost every circumstance which could add tragic significence to the event. An untimely fate has cut off the future heir to the Throne in the flower of youth, and at a time when national preparations were being made for an event which we all looked forward to with most happy anticipations. Such circumstances must appeal to all. Some there may be to whom political struggles, the rise and fall of parties, and the fall of measures may seem things remote from the ordinary pains and the ordinary sufferings of common life, but even to them, and perhaps more to them than to others, the fate which has overtaken the Duke of Clarence must have appealed with overwhelming pathos. Thus it is that we, the Commons of England, have taken this, the first opportunity, of expressing our sympathy with the Queen, not merely because we have looked forward with pefect assurance to the manner in which the Duke of Clarence would fulfil the great functions that seemed at one time in all probability likely to be intrusted to him, but also because we mourned with the Royal family the death of the son; the grandson, the brother; the death of one who was about to be united in even closer and tenderer relations to a member of that august family."

The references made in the House of Commons to the death of Mr. W. H. Smith were in excellent taste, and the general applause with which they were greeted showed how sincere is the regret felt for his loss by all.

In the debate on the Address in the House of Lords Lord Dudley's opening speech won the deserved encomiums both of the spokesman of the Opposition and of the Prime Minister. It was remarkable for its fluency in delivery and gracefulness of diction as well as for more solid merits.

In Lord Kimberley's speech there occurred one or two criticisms of Ministerial policy which Conservatives themselves must well know are not undeserved. Take for example this passage on the promised Local Government Bill for Ireland:—"If the measure is one which is a real measure of local government and not one fenced with guarantees and securities in so elaborate a manner as to render it practically a sham, it will be welcomed with pleasure on this side, not only because we believe that it will improve local government in Ireland, but also because we think—a view which I believe is not shared in on the other side—that nothing is more likely to further Home Rule, which is part of our policy, than a measure of local government in Ireland. We hope the measure will pass."

Lord Kimberley's remarks on Free Education for Ireland are not very easy to answer. He recalled the fact that one of the chief pleas for giving Free Education in England and Scotland was that we had compulsory education, and therefore it was reasonable to make free. Hitherto, however, education has never been compulsory in Ireland, and Lord Kimberley was curious to know whether Her Majesty's Government intend to introduce compulsion into that country—whether the loyalty of some of the hot Orangemen in Ireland will stand the test of accepting a measure which will compel them to send their children to schools largely attended by Roman Catholic children.

It is equally difficult to refute Lord Kimberley's criticisms on the Agricultural Holdings Bill. Lord Kimberley pertinently enquires what is the precise object the Government have in view in proposing such a measure. The question of improving the condition of the labourers by such a measure was set aside by Lord Salisbury in his Exeter speech:—"He laid great stress upon the political effect of increasing the number of proprietors of land in this country; but the chief and main object apparently which he has in view in the increase of small holdings is the dimunition of the pressure on the poor-rate. If that is the chief object of the measure, in rural districts I doubt whether it will be as satisfactory as the noble marquis may desire. We on this side are constantly told that we are bidding for the agricultural vote. I think, however, that all parties are desirous of obtaining the vote if they can, and the fact that this measure has been brought forward by the Government is the strongest example that the bidding for the agricultural vote is not confined to this side of the House. We hear that nothing is so great flattery as imitation, and we ought to be extremely gratified to find the Government imitating us. Now, we had a conference in London of agricultral labourers. I have heard that in some quarters people sneered at that conference. But what took place soon after? The Minister for Agriculture paid us the great compliment of imitating what we had done, and set up a rival conference of agricultural labourers in a district not very far from me. I think, however, the copy was not so good as the original. At all events, it shows that we have no monopoly in the attempt to catch the agricultural vote. All that we can hope for is that we may have a majority of their votes, and I am not quite certain that this Small Holdings measure may not be ascribed to the pressure that has been brought forward by the Opposition that something must be done for the agricultural labourer."

"John Bull."

SUPPLEMENT. *Saturday, February 13th, 1892.*

THE RIGHT REV. THE BISHOP OF CHICHESTER.

(From a Photograph by Russell & Sons, Baker Street, W.)

Lord Salisbury's reply is that the Conservatives have always represented the agricultural interest; that the Liberals have no monopoly of a policy of reform, such as they are always claiming; and that he himself has for twenty years advocated:—"I will venture to say, at all events for myself, that I am not guilty of borrowing the noble Earl's proposal in regard to small holdings. I ventured to support this principle—very much to the indignation of my then leader, the noble Duke behind me (the Duke of Richmond and Gordon)—on this very subject of small holdings. The measure which I supported before, and which I support now, is eminently one of Conservative legislation. There is no guarantee of public security like the possession of small holdings by large numbers of the people. The temptation to invest money in something more remunerative than land may lead to its constant sale. I do not say that the measure we propose must necessarily succeed over a very large portion of the country, but I believe in some parts of the country it may succeed, and wherever it does I believe it will be a great additional guarantee for the security of this country. That guarantee is what induced me twenty years ago, it is what induces me now, and I believe always will induce me to support such a measure."

This is well enough, so far as it goes. No Conservative can deny that a system of small holdings is a element of stability. But the Prime Minister knows perfectly well that what the Conservatives like ourselves object to is the proposal to establish these small holdings artificially—to employ public money in setting up labourers as small farmers; and this without even a reasonable prospect of the scheme proving financially successful.

Lord Salisbury's observations on foreign affairs were important. His declaration on Egypt was out spoken enough:—"I earnestly hope that no foreign country will believe that this people, after all that they have sacrificed and have done, will ever abandon Egypt, either to the supremacy of any other Power or to the destruction of disorder and anarchy." What he had to say about Newfoundland deserves close attention:—"If Her Majesty's Government had been let alone we should have procured a settlement. Our efforts had the very fairest promise of success. Unfortunately a Bill was necessary, and that Bill had to pass through both Houses of Parliament. In this House the Bill met with a certain amount of criticism, but noble lords opposite did their part fairly, and I do not think any great harm was done. When, however, it got into the other House of Parliament matters took a very different turn, and I am revealing no diplomatic secret—for whenever the papers are published the fact must appear—When I say that the observations which were made by gentlemen who believed themselves to be, and announced themselves to be, on the point of coming into office at an early period were of such a character as to entirely destroy in the French Government any hope that they might obtain the execution of the decrees of the arbitrator when he might be appointed. Consequently, since that speech was delivered, we have not moved a single inch; and up to this time the French Government have not ventured or thought it right to submit to the French Chamber the ratification of the engagement on the strength of which we proposed that Bill to Parliament. I am justified, therefore, in saying that if the Newfoundland business has not got further than it has at present, it is not because we have not made any efforts in the matter, but because our efforts have been interfered with by the somewhat rash criticism that others have devoted to them."

To Sir William Harcourt's ridiculously elaborated charge against Lord Salisbury of "not sympathising with the poor"—because the Prime Minister ridicules the benefits which Radical legislation can possibly confer on them—Mr. Balfour returned a spirited reply:—"What were the right hon. gentleman's accusations against the Prime Minister? He said that he sneered at the poor because, forsooth, he did not anticipate that the result of establishing district councils would be to prevent the migration of the agricultural labourer from the rural district to the urban. Now, Sir, off the platform and uninspired by the rhetorical influences of a public meeting, does any man in his senses ever suppose that the establishment of a district or of a parish council—whatever merits it might have—would have the particular merit of inducing a man to stay in a country district when he thinks he could get better employment and improved wages in a town? Surely the idea has never entered into the mind of man, though it has sometimes appeared in the perorations of the right hon. gentleman opposite. But if that be the opinion of the House, and if it be the opinion of the Prime Minister, is he not to express the facts without being accused by the right hon. gentleman of sneering at the poor? Let me tell the right hon. gentleman that to sneer at the poor is one thing and to sneer at the nostrums which are put forward by certain quack politicians is quite a different thing, and this is a distinction which ought not to be lost sight of."

Lord Derby clearly does not believe in the policy of artificially creating a peasant proprietary. Writing to a correspondent on the Small Holdings Bill, he says:—"I am in full agreement with Lord Salisbury in believing that the experiment of creating small landed proprieties ought to be tried, and for more than one reason—first, because the public evidently desires that the trial should be made; and next, because, if the experiment succeeds, it will both tend to satisfy the requirements of a numerous class and add to the value of land, which at present is lower than it ought to be. There is no question of hardship to the landowner, nor any present need of compulsion, for estates can be bought in every county on easy terms. It remains to be seen whether very small proprietors can hold their own. They certainly have not done so in the past, but many people hold that, being a more instructed class than in former times, they will work harder and to better purpose. It may be so. Opinions differ, and nothing will settle the dispute except bringing the matter to a practical test. Until this is done it is useless to dogmatise. I do not believe that either the creation of small holdings or that of district councils will have much effect in diminishing the attraction which the life of great towns seems to hold out to the agricultural labourers. The same tendency is shown and the same complaint made in countries which differ widely in their social constitution—in France with its millions of peasant proprietors, in the United States, and in the Australian colonies. Higher wages, more varied amusements, easier access to shops, and the pleasure which many people feel in the mere presence of a crowd are quite adequate explanations of the townward movement. The man on whom these attractions operate most strongly is not likely to be kept back by the prospect of comparative solitude and hard work on a farm of five acres."

Lord Selborne, writing on the same subject, remarks:—"Such experience as I have had is to the effect that, in the present circumstances of English agriculture, it would not be possible to lay down any such general proposition as that small holdings are 'the most economical way of cultivating the land,' though there are cases in which an industrious man is so situated as to be able to cultivate a small holding with advantage. The multiplication of farm buildings, &c., which a general system of small (as distinguished from moderate-sized) holdings would involve, is obviously not economical; and wherever there is sufficient capital to enable a man to be an employer of other labour, as well as his own and that of his family, the demand will be for something more than a very small holding.

A correspondent of the *Echo* has been endeavouring to ascertain why the very poor classes do not frequent the People's Palace at the East-end. In a conversation which he had with Miss James, the librarian, he tells us that she frankly admitted that she and her fellow-workers were not altogether satisfied with past results, and that the class they had at first hoped to reach had not been drawn in. Sometimes the very poor came, when anything specially suitable was provided for them, but as yet no real hold had been got on them. There were several reasons, she thought, for this. First of all the people in Whitechapel and Stepney have to work such long hours that when their day's labour is over they are too tired to think of going anywhere, and they simply want to sit down, doing nothing and thinking of nothing. Then another cause is that the working classes in East London have but little intellectual training, and it would be impossible to cater so as to suit their tastes without providing amusements of a low character. A third cause, and a very important one, is the presence of the Jews. The well-to-do children of Israel come to the Palace in large numbers, and one cannot look round the audience at any entertainment without seeing them on every side. "It may seem a hard thing to say," said Miss James, half hesitating as to whether she should mention it; "but I really think the poor would come here in greater numbers if we could altogether shut out the Jews. Men and women often say to me, 'You know, miss, we would come in more than we do if there weren't so many of them Jews about.' People down here have a sort of unreasoning instinct against the Jews. They avoid them wherever they can, and you will notice that, if ever a number of Jews settle in one street, the East-enders will not live there if they can possible help it."

"Then, again," Miss James continued, "the people down here seem full of an unsettled, restless feeling. The street is their home, and they cannot sit still in a quiet room. I have tried to form classes of factory girls on Sunday afternoons, assisting them in their education, and trying to interest them; a gentleman has tried the same with the rough boys; but it has all been of no use. The girls are very good-hearted, and very kind to one another; but they will not be quiet, they disturb the other people in the place, and, after a time, they have to be turned out." Yet Miss James was of opinion that they were certainly reaching the people now to a greater extent than they had done in the past; the children, especially, are being reached more and more. "The East-enders are a terribly suspicious race," she said. "They will not believe, when they see anything being done for them, that there is any other reason in the background but to get money out of their pockets. They regard every movement with the most intense distrust, and it takes a long time for them to believe in anything."

A highly interesting report on the condition and prospects of the "World's Columbian Exposition," to be held in Chicago next year, has been prepared by Colonel Haynes Sadler, British Consul in that city. Speaking of the site, Colonel Sadler says:—"Situated for the length of a mile and a half on the borders of Lake Michigan, which has all the appearance of a sea, Jackson Park, though seven miles from the centre of the city affords the great advantage of space; it has an area of 516 acres, besides which there are the eighty acres of the Midway Plaisance, an unoccupied piece of ground adjoining it on the west and leading to the neighbouring South Park, which affords a further space, if necessary, of 371 acres. It affords another great advantage over all former exhibitions of a similar character, that of water. With the exception of a small portion on the northern side, the whole of Jackson Park a year ago was a swamp, a combination of marsh, water, and hummocks, and a vast amount of labour, time, and expense was required in laying out the ground preparatory to the foundations being laid of the proposed buildings. The borders of the lake have already been converted from a sandy beach into a stope of stonework; capped by a magnificent esplanade of white concrete; the grounds are laid out in broad terraces, basins, lagoons, and canals, separating, and in great part surrounding, many of the principal buildings now in course of construction, and as soon as these buildings are finished plans are ready for finally beautifying the grounds and setting out beds of flowers. Many trees have been already planted, and several thousand plants are in the propagating houses. The buildings are of great size and architectural beauty, and with the distribution of water, the grounds will provide a scene of unequalled beauty."

Of the main buildings he gives the following description:—"The great buildings, constructed at the charge of the Commission, are distributed in the centre and southern part of the park, the northern

part of which is set aside for the constructions of foreign countries and the separate States of the Union. They cover 153·8 acres, and, with the gallery area, will have a total floor space of 199·7 acres. The most eminent architects in the country have contributed to the plans, and every endeavour has been made that the enterprise shall have a thoroughly national, and not solely a local, character. The architecture is greatly Corinthian, and promises, in an artistic point of view, to be eminently successful; at the same time the lagoons and canals will give a Venetian effect, and reflecting the numerous palaces and the powerful electric lights will produce a magical appearance at night. The framework of the Exposition buildings, which are designed for temporary use and for removal, is of iron or steel sheathed with wood, and coated inside and outside with 'staff.' This latter material is composed of clay, plaster of Paris, glue, and hair, and is fire-proof and impervious to water. It is moulded in sheets, of various and elaborate designs, and affixed to the wooden sheathing; tinted in imitation of different stone and marble, it gives all the effect of sculptured masonry. The masonry of the lagoons and statuary will also be of this material. The daily average of labourers employed in December was 2,824, besides 800 *employés*. Work has been proceeding day and night, by relays of labourers, as the agreement with the labour Unions was that a day's labour should be eight hours."

Colonel Sadler proceeds to say:—"Besides the main buildings a great deal of other work has been done towards carrying out the plans adopted by the Grounds and Buildings Committee, and some of this is described as follows:—'To supply the buildings and grounds with water two plants are to be put in with a capacity, one of 24,000,000 gallons a day, the other 40,000,000, making a total of 64,000,000 gallons a day. The electric plan will require 22,000 horse-power, and the plans are adopted for providing 138,218 lamps, of which 6,766 will be arc lamps of 2,000 candle-power each, and 131,452 incandescent lamps of sixteen-candle power each. An immense railway station is being laid out to the west of the Administration Building, in conjunction with the railway system and bridges and viaducts in course of construction. The Midway Plaisance is set apart for the Bazaar of All Nations, and contracts have already been entered in this space for a typical Egyptian street and a section of Constantinople, to cost together £300,000; a German village, Moorish palace, a Maori village, and other constructions of a similar character, for which concessions have been granted. An additional charge will be made for visiting this part, which will be outside the Exposition proper.'"

The Rev. Canon Burnside, rector of Hurtingfordbury, hon. editor of the *Official Year-book of the Church of England*, has compiled a list of the amounts of money voluntarily subscribed in the different dioceses for purposes connected with Church extension during the year 1890. The statement is based upon the returns of the parochial clergy made, at the request of the bishops, upon the lines laid down by the Convocations of Canterbury and York, and does not include any grants from endowments or securities. The table is as follows:—

Diocese.	Amount.	Diocese.	Amount.
Canterbury	£48,247	Manchester	£126,439
York	45,863	Newcastle	6,803
London	211,745	Norwich	39,949
Durham	35,608	Oxford	40,988
Winchester	40,719	Peterborough	67,862
Bagnor	9,553	Ripon	56,152
Bath and Wells	33,996	Rochester	69,586
Carlisle	36,287	St. Albans	75,914
Chester	52,957	St. Asaph	20,002
Chichester	35,893	St. David's	41,317
Ely	30,258	Salisbury	29,994
Exeter	28,419	Sodor and Man	602
Glcstr. & Bristol	30,266	Southwell	39,636
Hereford	31,358	Truro	16,414
Lichfield	27,328	Wakefield	39,288
Lincoln	22,289	Worcester	80,417
Liverpool	77,945		
Llandaff	59,235	Total	£1,608,829

Summary.

Church building and restoration	£1,334,226
Burial grounds	29,148
Endowment of benefices	126,990
Parsonage houses	118,465
Total:	£1,608,829

The Rev. J. E. Vaux has commenced in the *Newbery House Magazine* a series of articles on Church Folk Lore that is not only of antiquarian but of general interest. With regard to pews Mr. Vaux remarks:—"Apart from all reverential considerations, the nave of a church, according to our modern ideas, would seem to be about as inconvenient a place for a parish merry-making as could well be imagined. But it must be remembered that in the days of which we have been speaking, the naves of the churches were, to a great extent, devoid of furniture, and were simply large open spaces, such as are still to be seen in some of our Cathedrals. The introduction of pews was very gradual. Most writers on the subject seem to consider that these fixed seats in churches were introduced in Henry VIII.'s reign; but this is incorrect. I find a notice of their existence nearly a hundred years before his time. A will, dated 1453, is extant in which the phrase 'sedile vocatum pew' occurs. And, what is more to the purpose, the churchwarden's accounts of the parish of St. Margaret's, Westminster, 1498-1500, contain the following entries of 'Receytes of Pewes:'—

"'Item. R: of the wyffe of the George for hir parte of a new Pewe, iijs.

" R: of Willm. Wynnes for his parte of a Pewe in the trinity Chapell, iijs. iiijd.

" R: of Willm. Griffe & Thomas ffrost for licence to sette a pewe bi the Chirche dore, xijd.

" of Jamys Hansettons wyfe and Juliane Notares wyfe for a pewe, xvjd.

" R: of Wynkyns wyfe for hir parte of a Pewe, viijd.'

"It would appear that the introduction of pews was not regarded with approval by the better part of the clergy. Latimer, who was consecrated Bishop of Worcester in 1535, disapproved of the innovation, and so did Bradford, who was Prebendary of St. Paul's about the same time, and Sir Thomas More also spoke against them. At this time the aged and infirm used portable stools, which appear to have been employed for many years. The well-known story of Jenny Geddes hurling her stool at the head of the Dean at St. Giles' Church, Edinburgh, when Charles I., at the instance of Archbishop Laud, introduced the new service book into Scotland, shows that in 1636 fixed seats had not become general in the North. An instance of the official appropriation of fixed seats in church in the early part of the seventeenth century cannot fail to be interesting.

"In the church books of Woodford Halse, Northamptonshire, the following appears:—

"'Primo die Maii anno Dni 1619.

"'Memorand. it was agreed uppon the daie and yeare first above written by Mr. Hawkins Vicar John Chappell George Handcocke Churchw. John Gibbs & Richard Rowse sides men that Thomas Hill of Hinton & his wife their heires and assignes shall sit in the uppermost seat in the North Ile next unto the pue of Hugh Catesby, Gent. as belonginge of right unto their new dwellinge Howse in Hinton for ever. As may appear more fullie by their Deede under their (several?) handes for the better confirmacon hereof.

"'Primo die Maii Anno Dni 1619.

"'Memorand. it was agreed that uppon the daye and yeare first above written by Mr. Hawkins Vicar John Chappell George Handcocks Churchw. John Gibbs and Richard Rowse sides men that the third —— of the nethermost seat save one next unto the ffont and that next unto the—— of the said seat batting into the middle Alley of the Prsh Church of Woodford shall for ever hereafter remaine and bee as of right unto the new dwelling howse of Thomas Cheeckley sittuate in Hinton and to his heires and assignes for ever as more at large may appeare (by their deede under their (several?) hands (delivered?) to the same Thomas Checkley by the above-named Mr. Hawkins Churchwardens and Sides men.'

"Another entry of the same date gives the original term 'alley,' which we have corrupted into 'aisle'—'the seat butting into the middle alley.' Alley is, of course, derived from the French *allée*, a passage, whilst 'aisle' is from the French *aile*, a wing. To speak of the north and south aisles of a church is correct enough, because in using those terms we do not mean to signify the passages, but those portions of the structure which are on either side of the nave, and resemble in imagination the wings of a bird; but to talk about the 'middle aisle,' by which is always meant the passage up the nave, must be wrong, as it is absurd to talk about a middle wing.

"Up to the middle of the present century a pew remained in the Church of Geddington St. Mary, Northamptonshire, bearing on it the date 1602. When the church was reseated some fifty years ago, the dated panel was very judiciously worked into the door of the cupboard appropriated to the surplices. There was another pew in the same church dated 1604. Although, as it would seem, pews were not infrequent in town churches during Elizabeth's reign, I imagine that they were very rarely seen in small country villages like Geddington, and the fact of those mentioned above being dated seems to show that the church officials were rather proud of introducing a new fashion into such an out-of-the-way place. Indeed, considerably more than a hundred years after this—*i.e.*, 1725—Swift, when enumerating the plagues of a country life, makes special mention of 'a church without pews.' It is evident that he altered his mind as he grew older, for when twenty years previously he wrote 'Baucis and Philemon,' we have him ridiculing pews in this fashion:—

"'A bedstead of the antique mode,
Compact of timber many a load;
Such as our grandsires wont to use,
Was metamorphosed into pews;
Which still their ancient nature keep,
By lodging those disposed to sleep.'

It is interesting to note how soon pews came to be abused, and made to minister to man's luxury and selfishness; and how two centuries and a-half ago the same complaint was made of them that is made now. Bishop Corbet of Norwich, who died 1635, in condemning these high private seats, declared that: 'Stately pews are now become tabernacles, with rings and curtains to them. There wants nothing but beds to hear the Word of God on. We have casements, locks, keys, and cushions—I had almost said bolsters and pillows—and for these we love the Church! I will not guess what is done in them; who sits, stands, or lies asleep at prayers, communion, &c., but this I dare say, they are either to hide disorder, or to proclaim pride.'

"At this point I cannot refrain from borrowing a choice morsel from Mr. Abbey. After quoting from Mr. Beresford Hope's 'Worship in the Church of England,' to the effect that pews in modern days had been 'sometimes filled with sofas and tables, and even provided with fire-places,' he remarks that cases might be mentioned where the tedium of a long service, or the appetite engendered by it, were relieved by the entry between prayers and sermon of a liveried servant with sherry and light refreshments; adding that such an instance was once mentioned to him by Bishop Eden, the late Primus of the Church in Scotland."

Mr. Edward Dicey gives in the *Nineteenth Century* some personal reminiscences of the late Khedive of Egypt that will be read with interest. He says:—"Without his father's brightness or charm of manner, he had a good deal of the paternal shrewdness, and he was always excessively anxious to learn from other than official sources what was the state of public opinion in England with reference to Egyptian affairs. During the first two years of his reign his position was excessively insecure, or, at any rate, was believed to be so by himself. At the outset he was not popular with his own countrymen. The commencement of his rule coincided with the appointment of the Commission of Liquidation and with a wholesale cutting-down of expenditure. I remember Tewfik telling me that when on his accession he looked into the expenditure of the Court, he found that in his father's time some

.0,000 inmates or hangers-on of the palace were lodged, boarded, and clothed at the expense of the State. All this outlay was ruthlessly cut down, and a large number of Court dependents were thus converted into bitter enemies of the new régime. There were many cases of great individual hardship, and even injustice, and of these Tewfik, perhaps unjustly, bore the obloquy. Then, too, from the beginning, the French element in Egypt was unfriendly to Tewfik. The lavish extravagance and reckless expenditure of the previous reign, though they had impoverished Egypt, had enriched a large number of speculators and adventurers, either of French extraction or connected by social ties with the French colony; and all who had suffered in pocket or position by the downfall of Ismail were in those days going about saying that Tewfik had proved a failure as a ruler, and that the restoration of Ismail was the one thing which could save Egypt. I do not believe the French Government ever encouraged these intrigues; but the French Consuls-General, who succeeded each other at that period with startling rapidity, were all agreed in this—that it was their interests to stand well with the French colony; and therefore they always observed a sort of malevolent neutrality attitude towards Tewfik.

"As I have said," Mr. Dicey further remarks, "my visits to Egypt at this period, though frequent, were, as a rule, separated by considerable intervals of time. In consequence I was in a position to note the development of Tewfik's character more closely than those who were in constant communication with him. Each time I saw him I was struck with his mental growth. In the early days of his reign the holding of the weekly receptions at Abdin was obviously a burden to him. His manner was nervous; he had little to say, and hesitated in saying it. But as time went on he got used to the ordeal of addressing remarks to a circle of some hundred people seated on divans, and was able to chat pleasantly with his visitors. He applied himself, too, steadily to acquiring a knowledge of English: and though he preferred to speak French, with which he was more familiar, he had no difficulty latterly in making himself intelligible in our English tongue. There was a certain quiet humour about him. During the first part of his reign it was not very easy for a visitor to find subjects of conversation with his Highness which might not lead to awkward allusions. As a rule, therefore, visitors confined themselves to commonplace topics, such as the beauty of the Egyptian air and the charm of the Egyptian climate. I recollect at this time the Khedive remarking to me, 'I do wish your English friends would not always commence their conversations by congratulating me on the air of Egypt. The air is none of my making, and to me it is no novelty.' Some years later, when a number of personal attacks on Tewfik had been made in the House of Commons, his Highness asked me to explain to him the reason of these persistent attempts to disparage his services. I did my best to explain to him the beauties of our party system of government, and to show him that the real object of these attacks was not to injure him but to throw discredit on the Egyptian policy of the Government. In speaking I used the words 'a philippic against your Highness.' The moment I had used it, I doubted whether Tewfik, whose reading was limited, would understand the allusion. But to my surprise he burst out laughing and said: '*Philippique, c'est le vrai mot—voilà le mot que je cherche de depuis longtemps.* Had Tewfik lived, I think he would have become much more of a substantive ruler. Though in his inmost heart he could never have liked our protectorate, he had good sense enough to perceive that it was inevitable, and that by accepting it freely and frankly he could regain a considerable amount of personal authority. I have little doubt the English officials in Egypt would bear me out in my assertion that, as time went by, Tewfik became a far more important factor in the administration of the country than he had been at the outset, and that also he made himself more and more the representative of such public opinion as exists in Egypt. Unlike his father, he was a devout Mussulman, and his subjects soon perceived that under his reign the interests of Islam would not suffer from the fact of the country being under a British protectorate. Though a most attached and—in as far as the truth about the interior life of the harem is ever known abroad—a most faithful husband, he was personally hostile to the emancipation of women from the restraints under which they are placed by the laws and usages of Islam. All attempts on the part of several of his Europeanised relatives to adopt the habits of Western life met with his grave disapproval; and he even viewed with disfavour the existence of intimate social relations between his Mahometan subjects and the European colony. Some of the *jeunesse dorée* of Cairo, who, inspired by the example of British officers, tried to start driving four-in-hands at the Schoubra promenade, received a direct warning that any continuance in the practice would involve the displeasure of the Court."

Captain Younghusband gave an excellent account of his recent travels in the Pamirs at a meeting this week of the Royal Geographical Society. He said the country he wished to describe was the mountainous region lying to the north of Kashmir, which, from the height, the vastness, and the grandeur of the mountains, seemed to form the culminating point of Western Asia. It was among the peaks and passes, the glaciers and torrents, of this wonderful region, and over the valleys and by the quiet lakes of the Pamirs, that his journey led him. Lonely and inhospitable as were those mountains, there were secluded valleys among them where the hardy hillmen tilled the ground and formed villages. Among the most remote of them was a little State known as Hunza on the Kashmir, side, and as Kanjut on the north side. It long withstood the tides of conquest which had surged round it. Its chiefs claimed descent from Alexander the Great, and some persons had suggested that this little valley was the cradle of the Hun race. The Kanjutis, secure in their fastnesses, had for centuries raided on all the defenceless people within their reach, but their depredations a short time ago forced the British Government to take action against them. An unusually daring attack on a caravan coming from Yarkand to Kashmir attracted more than ordinary attention, and in the summer of 1889 he resolved to go along the road from Kashmir to where the raid was committed in Hunza, intending to find his way back from that point to India by way of Gilgit.

Leaving Abbotabad on July 11, with an escort of six men of the 5th Ghookhas, he reached Leh on the 31st, where the final arrangements for the journey were made. Having travelled from Yarkand to Kashmir by the Mustagh Pass in 1887, he had some idea of the sort of country he should have to go through. The lecturer then described his expedition at length, giving very interesting details of the remarkable characteristics of the country through which he passed. Leaving Leh on August 8, the party reached the first objective point—Shahidula—on August 21, four passes, ranging from 17,500ft. to 18,500ft. above the sea-level, having to be crossed. After remaining here a fortnight to collect supplies and secure a guide for the road to Hunza, a fresh start was made to explore the country up to the Tagh-dum-bash Pamir through the valley of Khál Chuskán, the scenery of which was very grand. Signs were here met with of the existence of minerals, copper and iron, and also of gold, quartz and pieces of iron ore being abundant. On September 11 the depression in the range which was known as the Aghil Pass was crossed, and the view here again was described as magnificent.

"The scene," said the lecturer, "was even more wild and bold than I had remembered it on my former journey. The huge mountains rose up tier upon tier in a succession of sharp needle-like peaks, bewildering the eye by their number, and in the background lie the great ice mountains—white, cold, and relentless, defying the hardiest traveller to enter their frozen clutches." Captain Younghusband, however, ventured among them in order to examine the glaciers from which the Oprang river took its rise, leaving his escort at the foot of the Aghil Pass. In their adventure amidst glaciers all round them the party encountered great difficulties and dangers. "We were," he says on one occasion, "making towards a ravine, up which we thought was the only possible way to the top of the pass, and were rounding an icy slope forming one side of the ravine, when suddenly we heard a report like thunder, and then a rushing sound. We knew at once that it was an avalanche; it was coming from straight above us, and I felt in that moment greater fear than I ever yet have done, for we could see nothing, but only heard this tremendous rushing sound coming down upon us. One of the men called out to run, but we could not do so, for we were on an ice-slope, up which we were hewing our way with an axe. The sound came nearer and nearer, then came a cloud of snowdust, and the avalanche rushed past us in the ravine by our side. Had the avalanche happened a quarter of an hour earlier, we should have been buried in the ravine. We now continued the ascent of the ice-slope, hoping we might find a road by that way, we were brought up by a great rent in the ice, a yawning chasm of considerable width with perpendicular walls of solid ice, which effectually put an end to our attempt to cross the pass. We therefore were obliged to return and give up all hopes of reaching the top—the highest point we reached being just over 17,000ft. On our way back we saw another avalanche rush down the mountain side and over the very path we had made in ascending, covering up our actual footsteps left in the snow, and very thankful I was when we again reached the open glacier, and were out of reach of avalanches. Snow continued to fall heavily, and we heard the report of avalanches on the mountains all around us. The mountains on either side of this valley, especially on the eastern side, were extremely rugged and precipitous, many in the western, or main Mustagh range, reaching a height of from 24,000ft. to 28,000ft."

Captain Younghusband gave up any further attempt at crossing the pass, returned to his escort, and set out on Septembr 21 down the valley of the Oprang river, and up the tributary flowing from the Mustagh Pass to Suget Jangal, which was reached in two days. Some of the glaciers were of immense size and bulk. One was seen many miles in length, half a mile in breadth, and of great thickness. On September 23, the lecturer set out with a party to explore a glacier seen from Suget Jangal and flowing down from the westward, but after four days' labour their further progress was stopped by impassable crevasses. This glacier he had named the Crevasse Glacier, because of the great number and size of the crevasses in it. The vast sea of ice here to be seen was awful in its extent and solitude. "Here," said the lecturer, "I had a glorious view of the Mustagh mountains such as I shall never forget. Their appearance, indeed, was truly magnificent, as they rose up in solemn grandeur for thousands of feet above, sublime and solitary in their glory, their sides covered with the accumulated snow of countless ages, and their valleys filled with glistening glaciers. With infinite toil and difficulty I had insinuated my way through the chinks in their seemingly impregnable armour of rock and ice, and my feelings now as I looked on the wonderful scene before me can only be appreciated by one who has himself penetrated the great mountain solitude of the Himalayas, and stood alone, as I was then, deep in the inmost recesses of the mightiest range of mountains in the world; separated from the haunts of civilization by chain after chain of inhospitable mountains, and far from the abodes of even the wild and hardy hill-men of the Himalayas—alone, where no white men have ever yet set foot, where all was snow and ice, pure, white, and unblemished, and where not even the rustle of a leaf, the faintest murmur of a stream, or the hum of an insect, rose to break the spell of the calm repose which reigned around."

On September 30 the expedition again made its way into the valley of the Oprang river, passing on through it to the junction of the Oprang and the Raskam rivers. The captain here turned aside to visit a den of the Kanjúti robbers in the depth of the mountains, after which the party left for the Tagh-dum-bash Pamir, crossing an easy pass 14,600ft. high. Here they were at length free of the high cliffs and lofty mountains which shut in the valleys of the Yarkand river and its tributaries, and in presence of broad and open valleys fairly covered with grass, bounded indeed by rugged snowy mountains, but not closed in by them to the same extent as the valleys they had left. "This," said the lecturer, "was my first sight of the Pamirs. A bitter cold wind greeted us as we descended from the pass, and scarcely left us

or an hour during the whole three weeks we were on the Tagh-dum-bash Pamir, and, though the thermometer never fell more than 5deg. below zero Fahrenheit, the cold seemed to be just double the intensity of that we had experienced in the valley of the Yarkand river where, at a height of 8,000ft. above sea level, and in the middle of October, the thermometer had fallen to zero, but in a calm atmosphere without wind." Having given a description of the Tagh-dum-bash Pamir, the name of which signified "the supreme head of the mountains," Captain Younghusband went on to relate his entry, by the Mintaka Pass, into Hunza territory. They were well received by the chief, Safder Ali Khan, who had a few years ago murdered his father, poisoned his mother, and thrown his two brothers over precipices, and then announced his deeds to his suzerain the Maharajah of Kashmir in the following terms:—"By the grace of God and the decree of fate my father and I fell out. I took the initiative and settled the matter, and have placed myself on the throne of my ancestors." Captain Younghusband said he was surprised to find the chief a fair-complexioned man with reddish hair and a European type of features. He was not unintelligent, but very conceited, and rather childish and impracticable. On his asking him whether he had ever been in India, he said that "great kings like himself and Alexander never left their own country." The people were described as robust and determined, and living in walled villages. The scenery on the road down the Hunza valley was very wild and grand, and it had been calculated that there were more peaks over 20,000ft. in height in this State than there were peaks of over 10,000ft. in the whole of the Alps, while a few reach even to 25,000ft. The faces of the travellers were now turned once again towards India, and they pushed on to Gilgit, where the newly-appointed British Agent, Colonel Durand, was found just establishing himself. By the middle of December Kashmir was reached, and here Captain Younghusband parted with his faithful Gookha escort.

Correspondence.

THE LONDON COUNTY COUNCIL.

Sir,—Will you kindly give us space in your columns to inform the London public that a movement is on foot to make some protest against the policy and projects of the London County Council?

It is proposed to call a meeting shortly, not only to discuss the present policy and Socialistic tendencies of the so-called Progressist majority, but rather the entire constitution of the Council and its possible reform, or curtailment of its enormous and ever-increasing powers.

We shall be glad to receive the co-operation of any of your readers who may be in sympathy with our objects; particulars as to date and place of meeting may be obtained upon written application to Mr. E. James, 67, Fleet-street, London, E.C. The resolutions will be framed in a moderate spirit and will not pledge those attending the meeting to any specific scheme.

We are, Sir, your obedient servants,
JOHN C. PAGET.
ERNEST JAMES.

February 8.

RESTORATION OF ST. HELEN'S CHURCH. BISHOPSGATE.

Sir,—May I bespeak your indulgence in asking you kindly to bring the above to the notice of the public?

St. Helen's Church is one of the most interesting, if not the most interesting, of all the churches in the City of London, by reason of its historical associations and traditions, and its many and singularly beautiful monuments, but, from various causes, it had been allowed to fall into a lamentable state of decay until, some three years ago, a movement was set on foot for its complete repair and restoration. The actual work was commenced last September in accordance with plans prepared by Mr. John L. Pearson, R.A., and under his supervision. These will involve an expenditure of not less than £11,000, towards which the Charity Commissioners, acting under the City of London Parochial Charities Act, 1883, have allotted £4,092, and the patrons have asked the munificent donation of £2,000, so that a sum of £5,000 at least still remains to be raised by voluntary contributions. So far, hardly more than one tenth of this sum has been received; and on behalf of the churchwardens and myself, and those who are acting with us, I venture to make a most earnest appeal to Churchmen generally, and especially those of the City of London, for assistance to enable us to carry out the work to completion. On the citizens of London, in particular, the church has special claims. For herein worhipped some of London's most honoured citizens of bygone ages, and here lie their mortal remains—Sir Thomas Gresham; Sir John Crosby; Sir John Spencer, "the rich Lord Mayor"; Sir William Pickering, to whom, it is said, was owing the first intimation conveyed to Queen Elizabeth of the secret secret designs of Spain in fitting out the "Invincible Armada"; Captain Martin Bond, who commanded London's train-bands at Tilbury Fort, summoned to resist the expected invasion; Sir John Lawrence; Sir Andrew Judde; and many others. Surely these claims need only to be made sufficiently widely known to insure a worthy response to our appeal; and in no way can this be done so effectually as in the columns of *John Bull*, and you, Sir, I am sure, will be disposed to lend your valuable aid in so good a cause.

The name of Mr. Pearson, the eminent ecclesiastical architect, is a sufficient guarantee that nothing will be done to impair the historical characteristics of this grand old church, whilst everything possible will be done to restore it to its ancient dignity, and make it worthy of the name by which it has been not inaptly known—as the "Westminster Abbey of the City." I shall be glad to afford every needful information to all who may desire it. Subscriptions will be thankfully received by any of the churchwardens, or myself; or they may be paid in direct to the "St. Helen's Church Restoration Fund" at the Bank of England.

I am, Sir, yours faithfully,
J. A. L. AIREY, Rector.

St. Helen's Rectory, 19, *Finsbury-square, E.C.*

MR. PITT ON THE UNION.

Sir,—In the arguments in favour of Home Rule, or rather for the repeal of the Union between Great Britain and Ireland, it has been repeated over and over again that no legislation can bind a nation to surrender its separate independence by union with another; also that the Union in 1800 was an immoral act, proposed only for the advantage of Great Britain, and which a high-spirited nation like Ireland should have at once repudiated.

The following extract from Mr. Pitt's speech, in proposing that the King's message relative to an union between Great Britain and Ireland be taken into consideration, states the case so completely and is so apposite that I venture to ask you to insert it.

In fact, the whole speech is so interesting and conclusive that it will well repay careful perusal. It will be found in the edition of *Mr. Pitt's Parliamentary Speeches* of the date January 31, 1779, published by Messrs. Longman and by Messrs. Hatchard in 1808.

I am, Sir, your obedient servant,
FREDERICK WILLIAM HEYGATE.

February, 1892.

Mr. Pitt spoke as follows:—

"But while I combat this general and abstract principle, which would operate as an objection to every union between separate States, on the ground of the sacrifice of independence, do I mean to contend that there is in no case just ground for such a sentiment? Far from it; it may become on many occasions, the first duty of a free and generous people.

"If there exists a country which contains within itself the means of military protection, the naval force necessary for its defence, which furnishes objects of industry sufficient for the subsistence of its inhabitants, and pecuniary resources adequate to maintaining with dignity the rank which it has attained among the nations of the world; if, above all, it enjoys the blessings of internal content and tranquillity, and possesses a distinct constitution of its own, the defects of which, if any, it is within itself capable of correcting; and if that constitution be equal, if not superior, to that of any other nation in the world, or (which is nearly the same thing) if those who live under it believe it to be so, and fondly cherish that opinion, I can, indeed, well understand that such a country must be jealous of any measure, which, even by its own consent, under the authority of its own lawful Government, is to associate it as a part of a larger and more extensive Empire.

"But, Sir, if on the other hand, it should happen that there be a country which, against the greatest of all dangers that threaten its peace and security, has not adequate means of protecting itself without the aid of another nation; if that other be a neighbouring and kindred nation, speaking the same language, whose laws, whose customs and habits are the same in principle, but carried to a greater degree of perfection, with a more extensive commerce, and more abundant means of acquiring and diffusing national wealth; the stability of whose Government, the excellence of whose constitution, is more than ever the admiration and envy of Europe, and of which the very country of which we are speaking can only boast an inadequate and imperfect resemblance,—under such circumstances, I would ask, what conduct would be prescribed by every rational principle of dignity, of honour, or of interest?

"I would ask whether this is not a faithful description of the circumstances which ought to dispose Ireland to an union? Whether Great Britain is not precisely the nation with which, on these principles, a country situated as Ireland is would desire to unite? Does an union, under such circumstances, by free consent, and on just and equal terms, deserve to be branded as a proposal for subjecting Ireland to a foreign yoke? Is it not rather the free and voluntary association of two great countries, which join, for their common benefit, in one empire, where each will retain its proportional weight and importance, under the security of equal laws, reciprocal affection, and inseparable interests, and which want nothing but that indissoluble connection to render both invincible?

"Non ego, nec Teucris Italos parere jubebo,
Nec nova regna peto; paribus se legibus ambæ
Invictæ gentes æterna in fœdera mittant."

AGRICULTURAL LABOURERS.

Sir,—At a time when each political party is striving for the labourer's vote, each has to meet and explain the problem of the gradual drift into the towns "of what is in the towns" unskilled labour. One political party explains this exodus as the result of commons, and people's rights having been gradually taken away by legislation in the interest of the landlord, and the accumulation of small farms into large. On the other hand, it is alleged that education, the steam-engine, coal, and iron have attracted, and do attract, labour from the land. But the point I would draw attention to is the position of the clergy. They are really attacked by both parties. No body of men have more furthered education than they have; but if they work for the extension of the time at school to the Fifth Standard, they are looked upon as keeping the boy from the farmer and squire. Really education has pushed up the boy of 10 years old into the Fourth Standard, and when he leaves school he does so not because he is wanted for or is able to work, but simply because he has *passed*. He is to be seen on the street, idling away his time until spring, when agricultural pursuits require him. The fact is forgotten that, owing to education, the boy who now has risen rapidly into the Fourth Standard at 10 some years ago was 11 or 12 when he reached that standard. Radical papers assail the clergy because, *e.g.*, in Wilts the percentage of passes, not attendance, is lower than any county; and they say, with some show of fairness, that the managers, who are clergy, are accountable for it; whereas the geographical position of the country villages in many parts of Wilts, especially in the south, lying as they do among "coombes," renders regular attendance at school very difficult in all weathers. And again, one hears it said, How can you expect a man to remain in the country on 9s. or 10s. a week? I should like to invite, through your paper, some arithmetical facts as to what the wages of the labourer really are. Here, in Wilts, in many parts they are 2s. a day in winter, 2s. 6d. a day in summer, and about 20s. or 30s. more in harvest. Cottages run from £3 to £4, the latter sum being generally the average. This leaves only 10s. a week and a cottage and garden *plus* a little land let cheaply to the labourer. In Suffolk I find this normal rate of wages increased by £8 given in harvest, which gives 3s. a week more; but the labourer requires then better food, and counts on his harvest to defray his boot bill and rent. On the other hand, one hears it said the labourer has 16s. a week, if the farmer's books could be produced. Is this the case? There was a report some years ago in this country that the Conservative candidate had said that "a herring a day and a loaf of bread was good enough for the labourer." This untruth was assiduously circulated, and the clergy, who are often Unionist, were implicated in the charge. The clergy cannot regulate the law of supply and demand, nor are they "dividers of inheritance;" still it would strengthen their position could the truth be plainly ascertained as to whether education and wages are the causes of this exodus from the

villages. Mr. Buckmaster, in his sensible *County Councils and Education*, says that "in the progress from barbarism to civilisation the arts always precede the sciences; men learn to do a number of things, but the last thing they learn is the reason for doing them." He suggests that a knowledge of "things" is as useful as that of words, and that lessons in agriculture, the study of nature, illustrated by simple object-lessons, might be given during the winter evenings by the village schoolmaster on insects, plants, soils, manures, and other common things. "These should be well illustrated by examples and magic lantern lectures." This may do something, but good cottages, some land, and a good rate of wages will do more than technical education among those who are now leaving for Wales or the ironworks. I venture respectfully to ask for information on the subject of the wages of agricultural labour, which I see the Royal Commision on Labour are now inquiring into.

C. HOLT WILSON.

Dilton Marsh Vicarage, Westbury, Wilts, January 29.

N.B.—Our chief farmer here gives 13s. all through the winter, and 17s. in the summer, and 3d. an hour after 6 p.m.

SOCIETY.

A marriage has been arranged between Sir Francis Fleming, K.C.M.G., and Constance Mary Kavanagh, eldest daughter of Mr. Maurice D. Kavanagh and the Hon. Mrs. Kavanagh.

Also between Captain Alfred Christopher, Seaforth Highlanders, and Melesina Ethel Maude, youngest daughter of the late Mr. Philip Chenevix-Trench, of Botley, Hants.

Also between the Hon. William F. J. Dundas, brother of the Earl of Zetland, and Mary Maud, youngest daughter of Mrs. Prinsep, of 19, Overton-square, and the late Lieutenant-Colonel H. A. Prinsep.

Also between Mr. H. Wilfred Kiligrew Wait, eldest son of Mr. W. Kiligrew Wait, of St. Vincent's Hall, Clifton, and Gertrude Norna, youngest daughter of the Rev. Edward Sturges, rector of Workingham.

Also between Arthur Marshall, of Glassel and Cairnhill Estates, Ceylon, son of the late Captain David Marshall, H.E.I.C.M.S., and Katherine E. M. (Nina), daughter of the late Mr. William Stuart, of Shambellie, Kirkcudbrightshire, N.B.

The marriage of Mr. Harry L. Churchill, Her Majesty's Consul for the Caspian Provinces of Persia, with Miss Tholozan, daughter of Sir Joseph Tholozan, K.C.M.G., Physician-in-Chief to the Shah of Persia, will take place in Paris on the 15th inst.

The marriage arranged between the Hon. Gustavo Bonaini, captain in the 19th Regiment Artillery, and Miss Maud A. Levey, youngest daughter of the late Montague Levey, of Sydney, N.S.W., will take place on Monday, the 29th inst., at the church of Sta. Maria Novella, Florence, Italy.

The marriage arranged between Captain Nevill Mauntell, the Royal Warwickshire Regiment, and Anita, eldest daughter of the late Mr. F. A. Muntz, of Rossmore, Leamington, and Valparaiso, will take place on the 27th inst.

The marriage arranged between Mr. Walter Barton Browne, Royal Fusiliers, youngest son of Major-General C. F. Browne, and Mrs. Gramshaw, only daughter of Commissary-General Moore, will take place on Wednesday next, at St. Anne's Church, Kew, at half-past two o'clock.

The marriage of Lord Alington with Evelyn Henrietta, daughter of Mrs. Blundell Leigh and of the late Mr. Blundell Leigh, took place on Wednesday at St. Paul's Church, Knightsbridge. The chancel was profusely adorned with a number of palms, and the choir rails hidden with arum lilies and foliage. The bridegroom arrived soon after two o'clock, accompanied by Sir Frederick Johnstone as best man. The bridesmaids, all children, were the Hon. Lilah Cavendish, daughter of Lord and Lady Chesham; Miss Diana Sturt, daughter of the Hon. Humphrey and Lady Feodore Sturt; Miss Eugénie Ward (cousin of the bride), daughter of the Hon. Mrs. Dudley Ward; Miss Marjorie Nevill, daughter of Lord and Lady George Nevill; Miss Olive Graham, daughter of Mr. and Mrs. Cunningham Graham; Miss Esmé Drummond, daughter of Captain and Mrs. Lawrence Drummond. They were charmingly dressed in ivory white satin frocks made in the Empire style, with yokes of Point de Venise lace, puffed sleeves, and sashes of pale blue crêpe de Chine, and their large cream felt hats were trimmed with blue satin rosettes and plumes of blue and white ostrich feathers. They carried on their arms old-fashioned reticules of white satin, lined with pale blue. Fastened in the front of their frocks were little chatelaine watches of blue enamel, with the initials "E. A." in gold, the gift of the bridegroom, and they carried bouquets of orchids introducing the racing colours (brown and yellow) of the bridegroom, tied with narrow blue ribbon. The bride entered the church shortly after half-past two o'clock, accompanied by her brother, Captain Gerard Leigh, 1st. Life guards, who gave her away. The bride's dress, of the richest white satin, was made in the Empire style, and veiled with old Brussels lace, said to have belonged to the Empress Josephine, given to the bride by her mother. The train, which fell from the shoulders, was of brocade in a design of orange flowers, the high collar was of the same lace, and a bow of orange blossoms was arranged at the waist. A tiara of orange flowers in the hair was covered by a lace veil pinned by diamond stars. Her train was held by two pages—the Hon. Ralph Stonor, son of Lord and Lady Camoys, and Master Astley Corbett, son of Mr. and Lady Gertrude Astley Corbett. They wore Louis XVI. Court coats of old rose satin, with brocade waistcoats and white satin breeches. Each wore a pink pearl pin, the gift of the bridegroom. The Rev. Canon Blundell, rector of Hallsall, Ormskirk, and Hon. Chaplain to the Queen, cousin of the bride, officiated, assisted by the Rev. H. Montagu Villiers, rector of St. Paul's. The service was fully choral. The ceremony over, the bride and bridegroom, followed by the wedding party, drove off to Mrs. Blundell Leigh's residence in Pont-street where the reception was held. The wedding presents were on view during the afternoon. The Prince and Princess of Wales presented the bride with a sapphire and diamond star bangle, and Princess Mary Adelaide and the Duke of Teck's gift was a Louis Seize specimen table. Lord Alington's presents to his bride comprised, among others, a diamond tiara, pearl necklace, turquoise and diamond necklace and bracelet, pearl and diamond bangle, pearl earrings, diamond ring, diamond sapphire, ruby, and emerald half-hoop rings, diamond rivière, diamond cross, Louis XVI. marqueterie writing table, and an old Sèvres dessert service.

The marriage between Captain W. Evans Gordon and Julia Marchioness of Tweeddale was celebrated quietly on Wednesday week at the Church of St. Saviour's, Walton-street. Only the relatives and intimate friends of the bride and bridegroom were present, among whom were Mr. and Mrs. Henry Evans Gordon, the Misses Gordon, Lady Jeune and the Misses Stanley, Mrs. and the Misses Townshend Wilson, the Hon. Mrs. Arthur Capell, Major Evans Gordon, Mrs. Charles Edward Stewart, Mrs. Rose, the Duchess of Buckingham, the Countess of Cromartie and Lady Sybil Mackenzie, Isabella Countess of Wilton, Sir Richard and Miss Taylor, Theresa Countess of Shrewsbury, Lady Sherborne, the Hon. Blanche and the Hon. Grace Tollemache, Miss Farquhar, Mrs. Harris, Mr. Frank Schuster, and others. Lady Tweeddale was given away by her brother, Colonel Stewart Mackenzie of Seaforth, 9th Lancers, and Captain Evans Gordon was attended by his brother, Mr. George Evans Gordon, as best man. After the wedding the bride and bridegroom left for Torquay.

The marriage of the Rev. Edgar Van der Noot, rector of Barley, with Miss Constance West, only daughter of Sir Algernon and Lady West, took place last week, in All Saints' Church, Margaret-street. The Archbishop of York officiated, assisted by the Rev. W. Allen Whitworth, vicar of All Saints, and the Rev. Canon Whitefoord, Principal of Salisbury Theological College. Miss Van der Noot, sister of the bridegroom, Miss H. Barnard, cousin of the bride, Miss Hay, the Hon. Mabel Sturt, Miss L. Crichton, and Miss Maclagan were the bridesmaids, and Mr. Reginald Van der Noot, brother of the bridegroom, acted as best man.

Count de Torre Diaz, was married to the Hon. Bertha Clifford, eldest daughter of the late Lord Clifford of Chudleigh, at the chapel of St. Cyprian, Ugbrooke Park, Chudleigh, last week. The bridesmaids were the Mdlles. de Zulueta, the bridegroom's three daughters, and Mdlle. Maria de Zulueta, his niece. Mr. Domingo Merry del Val acted as best man. The bride's train was held by her two nephews, the Hon. Rudolph and Hon. Hugh Feilding. Bishop Clifford, uncle of the bride, performed the marriage rite. Lord Clifford gave his sister away.

The marriage of Mr. Abercromby Anson Craven Nelson, captain of the late 5th Dragoon Guards, son of Lieutenant-General Sir Alexander A. Nelson, K.C.B., of Manor House, Langley, Slough, with Janet Agnes, daughter of the late Mr. Daniel Ritchie, R.N., of Blackwood, Victoria, Australia, was solemnised on the 21st ult. at St. James's Church, Piccadilly. The bride wore a dress of black and gold corduroy, trimmed with bands of black velvet, and a large black fancy straw hat ornamented with black ostrich feather tips, relieved with bows of ribbon. Mrs. Ritchie, mother of the bride, wore a handsome dress of black brocade, with bodice of lace, and bonnet *en suite*. Miss Ritchie, sister of the bride, was attired in dark blue corduroy, with large hat to correspond. The service was conducted by the Rev. Hubert Handley, M.A., of St. James's. A reception was afterwards held in Half Moon-street, only near relatives and intimate friends being invited. In the course of the afternoon the newly-wedded pair left for the South of England.

The marriage of the Rev. W. Francis Singleton, eldest surviving son of the late Mr. W. S. Singleton, of Mount Auville, Roebuck, co. Dublin, with Miss Charlotte Elizabeth Garde-Durdin, second daughter of the Rev. Thomas Garde-Durdin, M.A., was solemnised recently at Christ Church, Leeson Park, Dublin. The service, which was fully choral, was conducted by the Very Rev. Hercules Dickinson, D.D., dean of the Chapel Royal, Dublin Castle, assisted by the Rev. Canon Wellesley Leet, D.D., and the Rev. Canon Maurice Neligan, D.D. The bride, who was given away by her father, wore a handsome dress composed of ivory satin (Princess style) trimmed with orange blossoms, and full Court train. She wore a long tulle veil with coronet of orange blossoms, and carried a magnificent bouquet. The bridegroom was attended by Mr. Jonathan Reeves as best man. After the ceremony a reception was held by Mr. and Mrs. Garde-Durdin at Rathmines. Subsequently the bride and bridegroom left *en route* for the South of Ireland to spend the honeymoon.

The marriage of the Rev. William Andrews, rector of Carlton Scroop, Lincolnshire, to Miss Edith Laura Garstin, daughter of the Rev. Anthony Garstin, rector of Redmile, Leicestershire, took place in Redmile Church on the 20th ult. The Rev. Canon Andrews, rector of Claxby-cum-Normanby-le-Wold, brother of the bridegroom, officiated, assisted by the Rev. E. C. Lucey, rector of Mersham, Kent, brother-in-law of the bridegroom, and the Rev. J. W. G. Edwards, vicar of Melchbourne, Bedfordshire, brother-in-law of the bride. The bride, who was given away by her father, was dressed in rich ivory satin Duchesse, trimmed with beautiful old lace, pearl embroidery, and orange blossoms. She wore a coronet of the same flowers and a tulle veil, and carried a magnificent shower bouquet, composed of lilies of the valley, white orchids, azaleas, and maidenhair fern, the gift of the bridegroom. The three bridesmaids (her sisters) were attired in dresses of heliotrope corduroy cloth, handsomely trimmed with brocade of the same colour and moiré ribbon, and large velvet hats to match, trimmed with ostrich feathers. They wore gold brooches, and carried lovely bouquets of white exotics, the gifts of the bridegroom. Mr. Arthur Moore attended the bridegroom as best man. The service was fully choral. After the ceremony Mr. and Mrs. Garstin entertained a large party of relations and friends at the rectory, and in the afternoon Mr. and Mrs. Andrews left for London *en route* to Brighton, where the honeymoon will be spent. The bride's travelling costume was made of fawn corduroy cloth, trimmed with brocade, and velvet hat to match; she also wore a handsome fur-lined cloak.

The Hon. Walter Bagot, Grenadier Guards, brother of Lord Bagot, was married to Margaret, youngest daughter of the Hon. Frederick and the late Lady Adelaide Cadogan, in St. Paul's Church, Knightsbridge, on Saturday afternoon. The bride was followed to the altar by her nephews, Master Paul and Master Gerald Villiers as pages; and four bridesmaids — Miss Bass (niece of the bridegroom), Miss Sydney Dyke, Miss Sturt, and Miss Helen Montagu, cousins of the bride. The Hon. W. Murray attended the bridegroom as best man. The wedding party was restricted to near relations and a few intimate friends, including Prince Edward of Saxe-Weimar, the Earl of Sandwich, Lady Bagot and the Hon. Misses Bagot, Viscount Chelsea, Captain the Hon. Victor and Lady Agneta Montagu and Miss Montagu, Colonel the Hon. Oliver Montagu, Sir W. and Lady Emily

Hart Dyke, Mrs. H. Montagu Villiers, Colonel the Hon. H. Eaton, the Hon. Mrs. and the Misses Ellis, Lady Mary Mills, Lady Clarence Paget, Lady Beatrix Capell, the Hon. Mrs. Wellesley, Mr. and Mrs. Cecil Paget, the Hon. Evelyn Paget, Sir Edward Colebrook, Mr. and Mrs. Hamar Bass, Mr. and the Hon. Mrs. Newdigate, Miss Alberta Paget, Mr. George Paget, Mr. and Mrs. Henry Bentinck, Mr. Montagu Guest, and Colonel and Mrs. Arthur Paget. The ceremony was performed by the Rev. H. Montagu Villiers, vicar of St. Paul's, brother-in-law of the bride, assisted by the Archdeacon of Stoke. The bridal party were afterwards entertained by Mr. Cadogan at his house in Egerton-gardens, and later in the afternoon the bride and bridegroom started for Holdenby House, Viscount Clifden's place in Northampton. Her Majesty presented the bride with a silver coffee set and tray. The Princess of Wales's gift was a moonstone and diamond brooch, which the bride wore on her marriage; Princess Henry of Battenberg gave a gold brooch set with pearls, and Princess Mary Adelaide and the Duke of Teck a pearl and ruby brooch.

The marriage of the Rev. James M. Challis, of Newcastle-on-Tyne, with Miss Polhill-Turner, eldest daughter of the late Captain Polhill-Turner, of Howbury Hall, Bedford, and some time M.P. for Bedford, was solemnised recently at the new Hove parish church, Brighton. The ceremony was performed by the Rev. James L. Challis, vicar of Stone, Bucks, and rural dean of Aylesbury (father of the bridegroom), assisted by the Rev. T. Peacey, vicar of Hove, Brighton, and the Rev. H. Rudkin, vicar of Renhold, Beds. The bride wore a handsome dress of white satin, with Limerick lace and veil to correspond. There were six bridesmaids, who wore tan-coloured cloth trimmed with Bengaline silk and skunk fur, and hats to match, trimmed with skunk and pale blue velvet. The bridegroom was attended by his brother, the Rev. W. Challis, as best man. The bride was given away by her mother, and the service was fully choral. Subsequently the newly-wedded couple left for Ventnor, Isle of Wight, where they will spend the early part of their honeymoon. The bride's travelling-dress was of green cloth trimmed with velvet, jacket to match trimmed with skunk fur; black straw hat, with green velvet and black tips.

The marriage of Mr. Herbert J. De Pinto with Miss Blanche B. Rule, daughter of Mrs. A. Rule, of Cincinnatti, Ohio, U.S.A., was celebrated at the church of St. Columba, Pont-street, Chelsea. The bride was accompanied to the church by her brother-in-law, Mr. James Macdonald, who afterwards gave her away. She wore a bodice and train of rich silver brocade, edged with ostrich feathers, over a petticoat of crêpe de Chine, festooned with bunches of ostrich feathers; her Honiton lace veil was fastened by diamond ornaments, and covered a wreath of orange blossoms, and she carried a shower bouquet of Roman hyacinths and lilies of the valley. She was attended by two bridesmaids, wearing tasteful dresses of white surah silk; the skirts, which were quite plain, were edged with a band of yellow, with a ruche top and bottom of white Surah, and the bodices were trimmed with yellow ribbon, a bow of which fell with long ends from the shoulders at the back. Their large white felt hats were trimmed with white and yellow ostrich feather tips; and the bridegroom's gift to each was a brooch, consisting of double pearl hearts clasped with a gold padlock and key, and a bouquet of daffodils, tied with ribbons to match. The service was conducted by the Rev. Donald MacLeod, D.D., of St. Columba's, and chaplain to the Queen. The ceremony over, the bridal party assembled at the residence of Mrs. Macdonald, sister of the bride, in Lennox-gardens, where a reception was held; and in the course of the afternoon Mr. and Mrs. Herbert de Pinto left for the United States of America and Mexico. The bride travelled in a costume of dark blue corduroy, trimmed with astrachan and gold and blue passementerie; large black velvet hat with feathers, and a travelling cloak in fawn cloth, embroidered in black and gold, and trimmed with coque feathers.

The marriage of Captain Arthur Handley, Royal Artillery, with Mabel, eldest daughter of the late Mr. George Wilson, J.P., of Bannercross Hall, near Sheffield, was celebrated recently at Ecclesall Church. The bridegroom was attended by the Hon. W. D. Sclater Booth, R.A., as best man, and there were five bridesmaids. The bride wore a bodice and train of rich white duchesse satin (the latter being edged all round with orange blossoms) over a petticoat of silver brocade, the bodice being tastefully trimmed with old Mechlin lace. She wore orange blossoms in her hair and a tulle veil, and carried a bouquet of choice white exotics. Her jewels included a diamond star (presented by the managers and staff of the Cyclops Works), a diamond initial brooch (the gift of the bridegroom), and a diamond bracelet and earrings from her mother. The bridesmaids followed, wearing costumes of pale grey cloth, trimmed with golden-brown velvet and mink tails, and brown felt hats ornamented with tails and velvet to match. They carried bouquets of red tulips, tied with the Royal Artillery colours, which, with diamond swallow brooches, were the gift of the bridegroom. Mrs. Wilson, mother of the bride, was in smoke-grey Lyons velvet, trimmed with jet passementerie and a border of sable tails all round the skirt, fichu of old Mechlin lace, and bonnet to correspond, and carried a bouquet of yellow roses. The Ven. Archdeacon Blakeney, vicar of Sheffield, performed the marriage rite, assisted by the Rev. G. Sandford, vicar of Ecclesall, and the Rev. H. B. Armstrong, vicar of St. Andrew's, Ecclesall. The ceremony over, the wedding party were welcomed by the bride's mother at her residence, where a reception was held, and in the course of the afternoon Captain and Mrs. Arthur Handley left for Hyères, Algiers, and Corsica on their wedding tour. The bride went away in a costume of striped brown cloth. The skirt was edged with a ruche of velvet, and the bodice trimmed with an electric-blue waistcoat embroidered in gold, and black beaver hat trimmed with electric-blue cloth and white lace.

CHIT CHAT.

It is now semi-officially admitted that King Humbert, accompanied by the Queen and the Prince of Naples, and attended by the Premier and the Minister of Marine, will visit England in the summer. He will embark on an ironclad, and will be escorted by a squadron under the command of the Duke of Genoa.

The Prince of Monaco has upwards of 1,670 large bottles, encased in a thin copper covering, thrown into the sea at different points of the ocean between Europe and America, and of these 226 have been returned to him by the Governments of the various countries to the shores of which they had drifted, and their progress has been noted with sufficient accuracy to lead to the conviction that the movement of the upper part of the water is circular, the centre being to the west of the Azores. The tide of the Atlantic thus descends the coast of Africa, and, running in a westerly direction, flows on towards Bermuda, and then turns eastwards. The speed at which the bottles travelled is estimated at an average of four miles in twenty-four hours, though at some points they attained a rate of six miles. It was in the western half of the circle thus described that the rapidity was greatest. One bottle had drifted about for upwards of five years.

Mr. Theodore Bent, who has now arrived in England, will give an account of his exploration of Zimbabye and other ruined cities of Maahonaland at the meeting of the Royal Geographical Society on February 22, when the many objects of art and handwork that he has brought back with him will also be exhibited.

Statues of Boussingault and Chevreul, famous French chemists—the former by M. Dalou, the latter by M. Fagel—are to be erected in Paris in connection with the Conservatoire des Arts et Métiers. The figure of Boussingault will be placed in the court of the chapel near the Rue St. Martin; that of Chevreul in one of the galleries of the Conservatoire. The Chevreul is a repetition of the statue for which M. Fagel gained much reputation when it was in the Exposition Universelle, 1889, and which is now at Roubaix.

June 2 has been fixed for the reopening of the choir of Peterborough Cathedral, by which time the work of restoration will have been practically completed. The Archbishop of Canterbury will perform the ceremony, and the sermon will be preached by the Bishop of Durham. A large number of Church dignitaries will take part in the proceedings. The new reredos will not, however, have been erected, and possibly by that time a few of the stalls will remain incomplete; but the marble pavement will have been finished, and the work of restoration practically at an end. The restoration of other portions of the building will probably have to be undertaken later on.

Señor F. P. Moreno has investigated some ancient graves in the Argentine Province of Catamarca, and found eighty-six human skulls, 400 vases, 420 stone implements, fifteen copper tools, and 110 objects of bone. The skulls are of two different types, one resembling those of the Ancon graves in Peru, the other those of the Chaco Indians in the South of the Argentine. Both are of the broad or brachycephalic order, and many have been artificially distorted. The Peruvian type is the latest in point of time, and Señor Moreno concludes that the inhabitants of Catamarca, before the arrival of these Peruvians, were in a much higher stage of civilisation than the Indians of to-day.

During the last few weeks the Roman populace have been saying that Beatrice Cenci is now out of purgatory. The legend runs that when, during the Pontificate of Clement VIII., Beatrice Cenci was executed for the crime of parricide, the people, who pitied her greatly, said that God had not sent her to hell, but into purgatory. At that time the property of the Cenci family was sequestrated, but when Paul Borghese became Pope he hastened to distribute it among his nephews. This favour, it was said, would only last until Beatrice was released from purgatory. Now that the Borgheses are almost ruined it is commonly repeated in Rome that the punishment is ended and Beatrice liberated.

During the Christmas vacation progress has been made with the interior of St. Paul's School. Additional names have been carved on the marble slabs, and a spandril which interrupts the line of famous scholars has been filled with glass mosaic, showing the motto "Dignos laude viros Musa vetat mori." One of the windows in the large hall has been filled with stained glass containing the arms of distinguished Paulines, including Milton and Marlborough.

The fire at the Benedictine Liqueur Factory in France is causing anxiety in Finland. It is a fact (a Helsingfors correspondent states) that almost 30 per cent. of all Benedictine brewed is consumed in Finland, by, I should say, about 100,000 people. It is the national drink, and is used at all times, suitable or unsuitable. I have seen people drink it in tumblers, and three or four men do not think anything of consuming two entire bottles of this liquid. The managers have, however, intimated that fresh supplies will forthwith be manufactured, although it is probable that the price will go up. The many attempts to introduce other liqueurs have proved fruitless. Whisky would in all probability find a good market here; but it is forbidden to be imported, owing to its great proportion of alcohol.

The number of matriculations at Cambridge this term amounts to thirty-seven, as compared with forty-seven last year, thus showing that the decrease noticed in October still continues. Of the total, nine were non-collegiate, and seven from Trinity Hall.

Efforts are being made by the Chartered Company of South Africa to cultivate in that portion of their territory north of the Zambesi the gutta-percha tree. The demand for india-rubber is yearly increasing. The development of the telegraph, the telephone, and the electric light is largely the cause of this increased demand, and unfortunately the supplies are not too abundant for the calls made upon them.

Many of the Roman Catholic priests in the diocese of Westminster hope that the new Archbishop will relax the veto placed upon their attendance at theatres by Cardinal Manning. The strong hostility to the theatre which the Cardinal displayed, and which he shared with Mr. Spurgeon, is by no means prevalent among the Roman Catholic clergy.

There is to be no appeal in the Liverpool ritual case against the recent judgment of Lord Penzance. The promoter, however, contemplates a new trial with the statutory sanction of the Bishop, his aim being, as he states, "to resist the domination of the clerical profession."

About fourteen miles from Southsea there still stands the old-fashioned wayside inn with the sign of the Bat and Ball. This humble tavern was the earliest home and nursery of cricket. It was the gathering place of the famous Hambledon Club, which flourished in the last half of the eighteenth century. The still more illustrious M.C.C. arose from the ruins of the Hambledon. It was founded in 1787. Lord, a famous bowler of the day, gave his name to the original cricket-ground of the club; and, after one or two changes, the members finally settled in the famous ground in St. John's-wood-road in the year 1814. The club now numbers above 3,300 members, and has an annual income of £30,000.

The number of students entered this winter at the twenty universities of Germany shows a very marked decline. The total is only 27,836, as compared with nearly 30,000 last summer. This decrease is generally distributed, except at Berlin, where the numbers have risen from 4,427 to 5,371, and at Halle, where they have risen from 1,493 to 1,522. Leipzig still holds the second place with 3431 students, closely followed by Munich with 3,292. In the Prussian universities alone about 3,000 are enrolled in the faculty of philosophy, and 3,000 in that of theology

THROAT IRRITATION AND COUGH.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. In contact with the glands at the moment they are excited by the act of sucking, the Glycerine in these agreeable confections becomes actively healing. Sold only in boxes 7½d., tins 1s. 1½d., labelled "JAMES EPPS & Co., Homœopathic Chemists, London." Dr. George Moore, in his work on "Nose and Throat Diseases," says: "The Glycerine Jujubes prepared by James Epps and Co., are of undoubted service as a curative or palliative agent," while Dr. Gordon Holmes, Senior Physician to the Municipal Throat and Ear Infirmary, writes: "After an extended trial, I have found your Glycerine Jujubes of considerable benefit in almost all forms of throat disease."

A Deal correspondent writes that the sprat fishing season there, upon which so many families rely, has this year been a most disappointing one. There are two sprat-sardine factories at Deal, where thousands of these little fish are tinned, employing several hundred people. This year the catches of the local fishermen have been quite insufficient for the demands of the factories, and large quantities have been brought from other parts, but notwithstanding this the *employés* have been working short time. Deal, Walmer, and Kingsdown furnish about ninety sprat boats, and the fishermen state that it is the worst season they have ever experienced. The opening of the sprat-tinning industry at Deal, which has now been established some few years, has greatly enhanced the value of these fish, which previously were often sold at such prices as to make them fit only for manure. The fishermen now obtain an average of 2s. 6d. per thousand.

The Sultan has presented the German Emperor with a painting executed by an Armenian artist, and representing the arrival of his Majesty at Dolma Bagdsche, outside of Constantinople, and his reception by the Sultan.

An ancient copper mine, which was first worked 1,183 years ago, is about to be reopened in Musashi, Japan. Old Japanese manuscripts, of undoubted authenticity, mention this mine. Its galleries and levels are, in some cases, just as they were 700 years ago.

Colour-blindness first attracted attention in England a century ago, and then it was regarded as somewhat phenomenal. In a lecture delivered at South Kensington Museum, Captain Abney, C.B., declared that this singular defect of vision is more common among males than females. The relative proportion of cases in the two sexes has not been ascertained, but it is believed that one man in twenty suffers more or less. Harmless in most people, the peculiarity might produce serious results to men engaged on railways or at sea, where so much depends on the prompt recognition of signals. There is little consolation in learning that, despite the giant strides made in scientific research, absolutely nothing is known about the cause of colour-blindness even at the present time. Further, the disease seems to be quite incurable, although means have fortunately been discovered for alleviating some of its more distressing symptoms.

At the last meeting of the Senate of the University of London the degree of Doctor of Medicine was conferred on forty-seven gentlemen. There were fifty-seven candidates, the greatest number in any year since the foundation of the University. The large proportion of successes speak well for the improvement of medical education and for the zeal and ability of the candidates, the degree being looked upon as the Blue Riband of the profession.

It is reported that the Pope intends in his will to leave funds for the foundation in Rome of a grand Universal Scientific Institute, and directions for his tomb in St. John Lateran, for which the design has been made and approved. Until this be ready the provisional tomb will be in a niche over the door of the sacristry of St. Peter's. The remains of Pio Nono lay there from February 17, 1878, till July 15, 1881

An American mechanical engineer, living in New York, has just completed a remarkable set of chessmen, the construction of which has occupied him for six years. The material is silvered bronze and the period of costume and equipment is A.D. 1194, all the characters being historical and contemporary. The knights are in chain-mail armour, with shield, axe, sword, and dagger. Their fur coats have each the individual blazon of the wearer. The queens wear Royal robes and carry sceptres. The bishops are in church vestments, with cross and crozier. The pawns are men-at-arms in a kneeling posture, with spear, bill-hook and knife. The white men are English, the black French. The English King and Queen are Richard the First and his Bereugaria. The bishops are Hubert Walter, Archbishop of Canterbury, and William Longchamps, Bishop of Ely; and the Knights are the Earl of Salisbury and the Baron of Worcester. The castle is Anglo-Norman, and is a perfectly accurate representation of fedual architecture. The French King and Queen are Philip and Ingeborg, his Danish spouse, the Bishops being de Dreux and de Sully, of Beauvais and Paris. The knights are also well-known men of the twelfth century, and the castle is Franco-Norman. The details of costume and heraldic blazonry are accurate in every particular.

Archdeacon Denison preached a sermon in Wells Cathedral on Sunday morning on the inspiration of the Bible as opposed to the "New Criticism."

MEMORIAL WINDOWS.—Messrs. Mayer and Co., of Munich, and 149, New Bond-street, London, solicit a visit to their showrooms, where they have always on view stained-glass windows and other objects of ecclesiastical art, executed for almost any part of the kingdom. Messrs. Mayer and Co., will have great pleasure in submitting designs and estimates for any window in contemplation free of all charge.

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Those of our readers who reside at a distance, or are otherwise unable to call and avail themselves of a free personal consultation, should preserve this notice and *write without delay* for descriptive illustrated pamphlet and book of testimonials. The latter contains copies of hundreds of letters received from all parts of the country, and from all classes of society, whom they have either relieved or completely cured of various nervous muscular, and organic affections including the following:—

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Physical Debility, Neuralgia, Sleeplessness, Brain Fag, Hysteria, Epilepsy, Melancholia, Paralysis, St. Vitus' Dance, Rheumatism, Gout, Sciatica, Lumbago, Defective Circulation Poorness of Blood, Indigestion, Diarrhœa, Liver Complaints, Flatulence, Constipation, Kidney Disorders, Ladies' Ailments, Internal Weakness, Tropical Diseases, Impaired Vitality, Pains in the Back, Weak and Languid Feelings, Chest Complaints Corpulence, Rupture, &c.

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Here is a piece of glass; it is cut into facets; it is pure white glass; it is fit to be one of the pendants hanging from a chandelier in a millionaire's drawing-room; it is about as big as a hazlenut. How it sparkles as I hold it up between my thumb and finger. Yet it is merely glass and scarcely worth a shilling. Oh; if I only knew how to turn it into a diamond!—a blue or a rose diamond! Why, there are thousands who would give all their wealth, and then mortgage their souls, to buy it of me. Then good-bye to work and care, for I should be rich beyond the dreams of avarice. Who will show me the process? Alas! nobody. Who will tell me how to transmute tin or copper into shining gold? Alas! nobody. A bit of coal is carbon, a diamond is also carbon. Where is the link between them? We yearn to know. Thousands of men have burned out life's candle in the effort to ascertain. How vainly! In the bosom of her hills Nature hides that secret, as she hides the secret of man's destiny under mountains of ashes and crumbling bones. On our bended knees we beg her to break one unbroken seal, to speak one unspoken word. She only regards us with contemptuous pity and remains forever dumb.

Yet, is there no other mystery, just as deep, that comes home to your thoughts in a way to frighten you? Think a minute, man. What builds and repairs the house you live in, that is, your body? What changes a loaf of bread into nerves, flesh, skin and muscle?

What does this mean? as when a lady says of her daughter: "She took food but got no strength from it." It means that in her case the base products of the ground were not turned into the diamond called the human body. What does that mean, in familiar English? Simply that the process of digestion is interrupted, a process stranger than the transmutation of copper into gold would be.

The lady proceeds to say that her daughter was seventeen years of age when she was taken ill. This is the age of hope, brighness, vigour and enjoyment and, by rights, illness ought to be unknown to it. Still, she lost her strength and languished as though stricken by time. She grew tired and weak and could keep nothing on her stomach. She would, so her mother says, often throw up a quantity of green fluid as bitter as gall. This was bile, the fluid which in health nature takes from the blood and sends to the bowels to aid digestion there. The liver, failing to do this work, the bile remains in the blood and is returned to the stomach which rejects it as a poison. That is a part of it. The rest saturates the body, producing headache, nervous depression and debility, bad dreams, cold hands and feet, furred tongue, yellow eyes and skin, dizziness, bad taste in the mouth, and the gulping up of a nauseating gas and slime, with loss of appetite and ambition for labour or pleasure. This state of things is often called a bilious attack, and is part of the results and symptoms of indigestion and dyspepsia. This affected life, to young or old, is one constant misery. It is the copper, the glass; not the gold or the diamond.

"This was my daughter's condition," adds her mother, for nearly two years. She took various medicines, and was treated by a physician, but without benefit. She grew daily weaker and with her decline our anxiety increased. We knew not what to do, nor where to look for help.

"It was at this worrying time that we first heard of the preparation called Mother Seigel's Syrup, and read the statements of different persons who said they had derived great good from it. Thinking, or rather hoping, that it might avail something in my daughter's case, I procured a bottle from Mr. Rogers, Drug Stores, Mullingar. To our great joy, she found relief after taking the first bottle, and before she had finished the third one she was completely cured, and has had no return of the complaint. I have since recommended Seigel's Syrup to many friends and neighbours. The facts in my daughter's case are well known to Mr. Rogers and to others in the vicinity. I append my initials and address—R. J. M., Slanemore, near Mullingar, Ireland."

Mr. Rogers certifies as follows:—

"I remember the lady above named informing me of the cure of her daughter by taking Seigel's Syrup, and can vouch for the accuracy of the statement.

(Signed) "RICHARD G. ROGERS.

"Mullingar, June 4, 1891."

To recur to our illustration, we may say that the remedy employed assisted nature to resume her work of producing the most precious of all her jewels—health and happiness.

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MAPLE and CO. enjoy a world-wide celebrity for comfortable and substantially-made dining-room chairs, as well as for luxuriantly soft and really easy Chairs, club chairs, lounges, and settees of their own manufacture. Customers when in Tottenham-court road can pass from the showrooms to the factory and see the various processes of upholstering.

DINING-ROOM FURNITURE SPECIALITIES.

MAPLE and CO.—The MILTON SUITE, consisting of six very comfortable chairs, and two elbow chairs with rush seats, an oak sideboard with cupboards, drawers, cellarets, and bevelled plate **glass back,** a fine oak extending table, with patent screw, forming a most substantial set, especially suitable for a country house 15 guineas.

MAPLE and CO.'S Rush-seated Furniture is of superior character, and is very suitable for dining-room, morning-room, or smoking-room use. A large assortment of chairs, corner and elbow chairs, and settees, some of Jacobean design with very handsome carvings, will always be found on show.

DINING-ROOM FURNITURE SPECIALITIES.

MAPLE and CO. recommend the Amesbury Suite as an excellent set at a moderate price. This comprises six chairs, two easy chairs, and handsome couch with spindle rail, and is well upholstered in strong leather. There is also a handsomely carved sideboard, with unique arrangement of drawers and cupboards, recess, and cellaret, and extending dining table in oak, walnut, or mahogany, for £30 19s 6d.

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MAPLE and CO.—The SANDOWN SUITE is a production of altogether remarkable value. This consists of a wardrobe with plate-glass centre door, washstand with marble top, tile back, long drawer, cupboard and brass towel rods, toilet table with glass silk-lined jewel drawers, also large drawer and three chairs, the price for all being only £7 7s.

BEDROOM FURNITURE SPECIALITIES.

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MAPLE and Co.—The LYNDHURST SUITE consisting of a fine wardrobe with plate glass door, and centre fitted with convenient trays and drawers; double washstand with marble top, inglenook back, and half bevelled; toilet table, with large landscape glass, jewel and other drawers and brackets, a pedestal cupboard, towel airer, and three chairs, in ash or hazelwood, 18 guineas. Designs free.

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